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**A DEFENCE**  
**OF THE**  
**SURINAM NEGRO-ENGLISH VERSION**

**OF**  
**THE NEW TESTAMENT:**

**FOUNDED ON**  
**THE HISTORY OF THE NEGRO-ENGLISH VERSION, A VIEW OF THE SITUATION,**  
**POPULATION, AND HISTORY OF SURINAM, A PHILOLOGICAL ANALYSIS OF :**  
**THE LANGUAGE, AND A CAREFUL EXAMINATION OF THE VERSION ;**

**In Reply**

**TO**  
**THE ANIMADVERSIONS OF AN ANONYMOUS WRITER**

**IN THE**  
**EDINBURGH CHRISTIAN INSTRUCTOR.**

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**BY**  
**WILLIAM GREENFIELD,**

*Superintendent of the Editorial Department of the British and Foreign Bible Society.*

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**IN ANCIENT AND MODERN LANGUAGES.**

ΠΟΛΛΑΙ μὲν θητοὶς ΓΛΩΤΤΑΙ, μὴ δ' Ἀθανάτοιον.—Multa torricolis linguæ, celestibus quæ.

**M.DCCC.XXX.**

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## PREFACE.

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IN the Edinburgh Christian Instructor, for December, 1829, appeared a few pointed and rather severe animadversions on the Negro-English New Testament. To this the Rev. C. Ign. Latrobe immediately replied, in a letter addressed to the Editor of that work. This communication, bearing date Jan. 4, 1830, did not, however, appear till the May following; for which delay this reason is assigned—"Because we" (the Editors, I suppose,) "could not till lately procure a copy of the Testament, which it was necessary to inspect, in order to estimate correctly the observations of our much-respected correspondent:" thus admitting that they, the Editors, had condemned the work, without having seen it, merely upon an *ex parte* statement! Whether they alluded to Mr. Latrobe as their "much-respected correspondent," or to the individual who furnished them with the information, does not very clearly appear. This communication, which certainly appeared, to my mind at least, to contain sufficient vindication of the Negro-English Testament, was only made the basis of a more extended and unmeasured attack; and the writer endeavoured to turn the whole into ridicule and contempt. To this, a reply, in many respects satisfactory, appeared in the Fife Herald, June 24, 1830; where the attack in the Christian Instructor is ascribed, whether correctly or not I cannot say, to Dr. Andrew Thomson.

My attention having been thus drawn to the subject of controversy, I entered into an investigation of it, as accurately as my knowledge and

means of information enabled me; and the result of the examination fully satisfied my mind as to the necessity and propriety of the measure. Hearing that an unfavourable impression had been produced on several valued friends of the British and Foreign Bible Society, by the charges advanced in the *Christian Instructor*, I felt it a duty which I owed to that Society and the religious public to make known the facts of the case, with the hope that that which gave satisfaction to my own mind, might be equally satisfactory to that of others. In presenting the result to the public, I have endeavoured to rest every thing upon the best possible evidence to which I had access, and nothing upon my bare affirmation; and this, I trust, will be a sufficient apology for the extended nature of the discussion, while it will yield a proportionate degree of certainty to the inferences deduced. To the candid judgment of that public I now submit my labours, with the pleasing anticipation of a favourable verdict; praying "that the Spirit of truth may guide us into all truth," and that both our assailant and ourselves may have larger measures of that "charity which suffereth long and is kind; which envieth not, which vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

*London, September 28, 1830.*

**A DEFENCE**  
**OF THE**  
**SURINAM NEGRO-ENGLISH VERSION**  
**OF THE**  
**NEW TESTAMENT.**

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**THERE** are lights and shades in every picture, and every picture has its point of view ; while the light in which it is examined, and the medium through which it is seen, are of prime importance to a correct appreciation of its worth. However admirable it may be in design, or perfect in execution, if the point from which it is viewed be erroneous, or the light in which it is placed be improper, or the lens through which it is scrutinized be ill-formed or impure, it may present but a mass of undistinguished colour, or an unnatural or distorted representation of the objects it was intended to pourtray. To these necessary matters every one accordingly attends, ere he presumes to criticise a painting, or attempts to pass a judgment on its merits. But this obvious and fair rule of conduct, which is clearly the dictate of common sense, is but too frequently disregarded in religion and literature. How few, on such subjects, consider it necessary to select the place where they shall take their stand, to examine the sufficiency of the light in which the object is placed, or to remove any obstructions that might mar their mental vision. The spot on which they happen to be placed is assumed to be the only position whence the object should be viewed ; the light they may chance to



possess is judged to be amply sufficient, nay perfect, and correct in bearing; and their visual faculty is esteemed absolutely faultless, and the only true medium of perception. Thus self-possessed they commence the work of criticism: and, with the vehemence and assumed authority of autocrats, dogmatically decide on the merits of the subject. But, should their random position be erroneous, their light be defective, or their mental vision be clouded by prejudice or passion, the object must obviously present to their mind only a partial, distorted, or false image; and consequently, their estimation of its nature must be faulty, and their sentence on its claims unjust.

Such has been the course pursued by a writer in the *Edinburgh Christian Instructor*, and such has been his unfortunate position relative to the *Negro-English Version*; which having been not only placed in a false point of view, and in an erroneous and defective light, but seen through a distorted medium, has been most unjustly condemned, and the conduct of the committee of the British and Foreign Bible Society severely arraigned. Taking his stand in Great Britain instead of in Surinam, he rests his view on the circumstances by which he is surrounded, or at best, and that only occasionally, on those existing in the West India islands, instead of on the actual state of that colony, and the peculiar condition of its inhabitants and language. Such is his position; nor is he a whit more fortunate in the choice of the light in which he surveys his subject. To say the least, it is placed in a defective and false light, mingled with much darkness; while the whole receives an unnatural shape and colouring from the obliquity and jaundiced hue of his visual organ at the contemplation of whatever is connected with the British and Foreign Bible Society. Consequently, his estimate of the nature and character of the *Negro-English Version* is perfectly erroneous, and his condemnation of it unjust; while his aspersions of the motives and conduct of the committee are destitute of the

slightest foundation. The truth of this statement I shall now endeavour to demonstrate, by placing the subject in its true light, and the reader and myself in a proper position; and I trust, that while surveying it in all its bearings, our mental perception may be unsullied by prejudice, and unclouded by passion. In order to effect this object, I crave the reader's patient attention while I proceed to lay before him the history of the Negro-English Version, to present him with a view of the position and history of Surinam, and to exhibit the real nature and composition of the singular language spoken by its inhabitants, derived from the most unexceptionable sources of information, and from a careful examination and analysis of the language and version. By this process, it will be abundantly manifest, that the translation was necessary and proper; and that the course pursued by the committee was correct.

A mission of the United Brethren has existed at Surinam ever since the year 1738, both among the Negro slaves and also among the free Negroes, or the Serameca and Ouca rebels. Into the language spoken by these people, a translation of the harmony of the Gospels, as used in the Moravian church, was early made; and a version of the Acts of the Apostles, the Epistles, and part of the Revelations, was effected by the Rev. Mr. Schuman, some time previously to the year 1813, as appears from a letter of that date addressed to the Rev. C. J. Latrobe, by the Rev. Thomas Langballe, of Paramaribo. This communication having been laid before the sub-committee of the British and Foreign Bible Society in Oct. 12, 1813, accompanied by a personal representation upon that subject by the Rev. Mr. Huffnagel, then recently returned from Surinam, it was resolved—

“That if Mr. Langballe can furnish a translation of the New Testament, or any distinct books thereof, (i. e. by extracting the Gospels from the Harmony, as he had proposed,) in that language, it be recommended to the General Committee to print a supply for the use of the Negroes in that colony.”

Nothing further appears to have taken place till the year 1828, except the preparation of the work by the United Brethren. In that year, the Rev. C. J. Latrobe, in a letter addressed to the Rev. A. Brandram, dated July 17, thus writes :

"I feel emboldened by the favour experienced from the venerable British and Foreign Bible Society, to request attention to the petition contained in the annexed letter from our minister at Zeyst, in Holland, pleading in behalf of the mission among the Negroes in Surinam.

"The Negro-English language is a compound of Dutch, Portuguese, English, and African words, strangely huddled together; but the *only language* generally spoken and understood by the Negroes. I believe no pains have been spared by our missionaries, by corrections and improvements in the use of the manuscripts for many years, to render the version complete. Recommending it to the kind consideration of your Committee, I am, &c. &c."

The following is a translation of the letter referred to by Mr. Latrobe, from the Rev. Renatus Frühauf of Zeyst :

"The occasion of my writing to you is a commission I have received from the Brethren's Society for Propagating the Gospel, meeting at Zeyst, in Holland.

"They beg to represent, that an edition of the New Testament in the Negro-English language of Surinam, has long existed in manuscript, which, on account of the difficulty attending the orthography has not yet been printed; but it has undergone many corrections and amendments for many years. At length it was considered complete, and fit for general use in the congregations and schools, many of the adults being able to read, and very desirous to have the Word of God in their own hands. The missionaries have therefore applied to the Brethren's society at Zeyst, requesting that it might be printed. Their first proposal was to print the Negro-English and the Dutch text in two columns; but they now wish the former to stand by itself. The manuscript has been sent to Germany, and has undergone the revision of Brother Hans Wied, who having resided upwards of twenty years in Surinam, is thoroughly acquainted with the Negro-English language, and considers the translation as perfect as possible.

"We now venture to apply to the British and Foreign Bible Society, who have so generously contributed to the dissemination of the Word of God among heathen nations, to whom the United Brethren have brought the Gospel; and we request them to assist the Mission in Surinam, by printing for them this edition of the New Testament in Negro-English.

"The Mission among the Negro slaves in Paramaribo and its dependen-

cies was commenced in the year 1738; and the Negroes at present under the care of the Brethren, amount to upwards of 2000.

"If the venerable British and Foreign Bible Society kindly accede to our request, and you will give us notice, we will send you the manuscript, and consider ourselves under the highest obligations to that worthy society."

On the consideration of these letters, the secretaries were directed to "confer with the Rev. Mr. Latrobe as to the best means of carrying the above recommendation into effect." The secretaries having accordingly communicated with Mr. Latrobe, he wrote to his correspondent at Zeyst; and the result of his communication is recorded in the following minute:

"At a meeting of the Committee, Sept. 2, 1828, read a letter from the Rev. C. J. Latrobe, dated London, Aug. 23, 1828, subjoining an extract of a letter from a minister at Zeyst, expressive of gratitude for the promise of printing the New Testament in the Negro-English language, for the benefit of the Mission at Surinam; and it appearing that the Brethren prefer the printing of it in London, Mr. Latrobe offers his own and his son's services in correcting the press."

The manuscript having been transmitted to London early in the ensuing year, it was put to press, under the editorial care of Mr. Latrobe, kindly assisted by C. A. Austen, Esq, of Queen's College, Cambridge, who is a native of Surinam. An impression of one thousand copies was finished the same year, 1829; and nearly the whole\* forwarded to that colony, where they proved highly acceptable, and were received with great thankfulness, as the following extract of a letter from the Rev. W. C. Genth, dated Paramaribo, Jan. 13, 1830, fully evinces:

"When the prevailing unacquaintance with such a language is considered, the printing must be allowed to be correct; and although there are a few typographical errors, yet we cannot say that we have as yet discovered any of importance. The publication of this book has caused great joy

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\* Namely, 925 copies. Not a single copy, far less "many hundred copies," was ever sent "to the West Indies," whence they could not consequently be "all speedily returned," as falsely stated by our Anonymous assailant!

here. It was delivered into our house on Christmas eve; and the copies which were distributed among such negroes and persons of colour as could read, tended to increase the pleasures of the Christmas season. About 150 Negro children, and, on Sundays a number of adults, come to the school to learn to read. The Negro congregation in this town consists of 1802 members in all; and there are about 200 baptized Negroes on different plantations. We beg leave to tender our warmest thanks to the respected British and Foreign Bible Society for this valuable grant, accompanied with the wish that the blessing of God may rest upon their labours in every place."

Such is the brief history of the Negro-English version of the New Testament, which alone affords an ample justification of the conduct of the committee of the British and Foreign Bible Society. The Negro-English was declared by a gentleman, whose evidence was most unexceptionable, to be "the *ONLY language* generally spoken and understood by the Negroes." The necessity of the version was therefore apparent, if these sable sons of Africa were ever to be blessed with the Word of God. Of this, indeed, the very preparation of it by the Moravian brethren afforded presumptive evidence; while the subsequent tacit testimony of persons who were best qualified to form an accurate and competent judgment, placed it beyond any reasonable doubt. The version itself had long since been executed at Surinam, (where the language was the common colloquial medium,) by pious, intelligent, and devoted men; and, after receiving various and repeated improvements during the lapse of many years, had finally been transmitted to Germany, and undergone the revision of the Rev. Hans Wied, "who, having resided upwards of twenty years in Surinam, was thoroughly acquainted with the Negro-English language, and who considered the translation as perfect as possible." Fifteen years' additional labour had been devoted to the work since the first application had been made to the committee; and the only remuneration which the Brethren asked was the printing of the version for the use of the poor Negroes. Ought this boon to have been denied them? and would the committee have been

justified in the eyes of their subscribers had they acted otherwise than as they did? I fearlessly answer, No. Had they rejected the Negro-English version, they would have been guilty of a dereliction of duty, and would justly have incurred the censure of the religious public. In the absence of every pretext to the contrary, they determined to print the sacred volume; and the result, as above detailed, sufficiently evinces the wisdom of the step, while their mode of procedure seems perfectly free from blame. Had it even then been objected, as it has since, that the language was uncouth and barbarous—the mere efforts of the Negroes to speak that of their masters,—and therefore an improper vehicle for the Word of God, the fact so unequivocally attested of its being the *only* language understood by the Negroes of Surinam would have been more than sufficient to repel the objection. Precedents also in abundance might have been adduced, and the measure successfully justified on that ground. In what, it might have been asked, did it differ from the Judeo-Polish, published by the London Society, or what was still more to the point, the Danish-Creole, first printed at the expence of the King of Denmark, in the year 1781, and subsequently in the year 1818, by the Danish Bible Society, for the use of the Negroes in the Danish West India islands? If a version of the Scriptures was necessary and proper in these mixed languages, upon what principle could it be unnecessary and improper in Negro-English? If the latter were broken English, certainly the Danish-Creole was much more broken Danish, or broken Dutch; and if the Negro-English were uncouth and barbarous, so were the Judeo-Polish and the Danish-Creole. If they had, nevertheless, been the successful medium of religious instruction, so had the Negro-English. Employed by the Moravian missionaries for nearly a century, as the only intelligible mode of communication to the minds of the Negroes, it had been rendered the efficient mean for the conversion of many souls unto God. If then, it was not

inefficient or improper in conveying the Word of God orally, upon what plea could it be deemed improper as the vehicle of the same Word when written? But enough, I trust, has been said to evince the futility of the objection, even admitting the above representation of the language to be correct; and to shew that the conduct of the committee was right and proper.

It is now my painful duty to advert to the violent attack made upon this version in the Edinburgh Christian Instructor. The writer affirms, and attempts to prove, that the Negro-English, instead of being a language composed of English, Dutch, Portuguese, French, and Negro, is merely "broken English"—"English as attempted to be spoken by persons to whom it not only is a strange tongue, but a tongue of which no pains have been taken to give them the correct meaning and pronunciation"—"the blundering phraseology of foreigners attempting to leave off their original tongue;" pronounces "the whole as most ludicrous, and altogether inconsistent with that decorous and seemly garb in which the Word of God should be presented to the public;" contends "that to give the Negroes the Bible in such a form as that in which the Brethren have given it to the outcasts of Surinam, is to put upon them an additional mockery, and another badge of humiliation, and a stronger fetter still to bind them down to their unhappy fate;" insists that the Moravian missionaries "ought to have taught the Negroes that language which they could most easily learn," and that "that language, from the dialect with which they were already familiar, was evidently English," and thus "have converted their *broken* English into *good* English;" and he therefore denounces the labours of the Moravians, though well meant, as "very preposterous and absurd withal," and condemns the conduct of the committee of the British and Foreign Bible Society in no very measured terms, but in precisely such as have too frequently polluted the pages of the Christian Instructor.

This is the sum and substance of the very grave charge brought forward against the Negro-English version, the unfounded nature of which I shall now proceed to demonstrate, I trust to the satisfaction of every intelligent and candid reader. Indeed, what has already been adduced may be fairly considered as a reply to the accusation; and what is further to be advanced is chiefly to be viewed as affording a corroboration of the preceding statements respecting the distinctive character and compound nature of the Negro-English language, its being the *only* language generally intelligible to the Negroes of Surinam, and the consequent necessity and propriety of the version. To anything in the shape of argument or evidence adduced by the writer in the Christian Instructor, I shall feel it my duty to advert in the progress of the discussion; but the angry vituperations in which he indulges I shall leave to his own serious reflections: nor should I now have alluded to them, had they not afforded strong presumptive evidence of the unsoundness of his cause, and the erroneous nature of his accusation. He who suffers himself to be heated by anger, is seldom right; nor do the fumes of passion ever promote the discovery of truth, or dispose the individual to embrace it if discovered.

There is also another and a stronger presumption that the accusation is unfounded. The accuser, according to his own admission, and the most palpable and irrefragable evidence, is incompetent to decide the question. While protesting against the Negro-English being a compound of English, *Dutch*, and other languages, he acknowledges his "ignorance of German, *Dutch*, and many other things;" and it is perfectly manifest that he cannot even *pronounce* correctly a single word in either language! The title of the work is "Da Njoe Testament;" and he sapiently inquires, "Could the children not be taught to pronounce *New* as well as Testament?" To this Mr. Latrobe has very properly replied, "The diphthong *œ* in Dutch is always pronounced like an



English *u*;" and it should have been added, the *j* like the English *y*. "The Dutch, and the Negroes after them, do consequently so far follow your advice as to say *New* (Njoe) Testament." At the words *Jesus Christus*, he exclaims, "How learned!" But as the same reverend gentleman remarks, "he would probably have omitted his sneering exclamation, had he known that *Jesus Christus* is the name given to our Saviour both in Germany and Holland." With such a total ignorance of the language which is the subject of his criticism, his erroneous assertions are not wonderful; nor am I surprised at finding the word *pikin*,—the Portuguese *pequeno*, "small," compared with *picking*; or *allamal*, with *all-em-all*, instead of with the German *allemal*, or the Dutch *alleman*; and *a* rendered both *he* and *and*! With such profound philological attainments, and critical acumen, it would certainly not be surprising were he to discover the etymon of every word to exist in the English language.

But I gladly turn from these unpleasant considerations, and proceed to lay before the reader, who may not be acquainted with the subject, a sketch of the geographical position, the population, and the history of Surinam, in order that he may have a comprehensive and correct view of the question in all its bearings.

The colony of Surinam is situated in that part of South America which is called *Guiana*, or the Wild Coast. This country, the length of which is about 1220, and the breadth about 680 geographical miles, lies between 8° 20' N. and 3° S. latitude, and between 50° and 70° 20' W. longitude, in the N. E. part of that continent. Its boundaries are marked by the river Oronoko on the N. W. and by the Amazon on the S. E.: the N. E. is washed by the Atlantic Ocean; and the Rio Negro, or Black River, terminates its extent on the S. W. which form it into a kind of island, and separate it from New Grenada, Peru, and the Brazils. Though some parts of Guiana present a barren and moun-

tainous aspect, and especially the uncultivated parts, which are covered with immense forests, rocks, and mountains; yet the soil in general is abundantly fruitful, the earth being the whole year adorned with continual verdure, the trees loaded at the same time with blossoms and ripe fruit, and the whole presenting to the view the delightful union of spring and summer. In this region, various European nations have obtained settlements at different periods; and it has, accordingly, been divided into Spanish, Portuguese, Dutch, French, and British Guiana. The dominions subject to Spain are situated on the banks of the Oronoko, embracing an extent of more than 400 leagues in length, from the mouth of that river to the confines of Brazil, and in breadth in many places 150 leagues, with but a thin population spread over this immense surface, but with 20,000 Indians under the government of the missionaries. Adjoining this tract of country on the east, is what is termed British Guiana, consisting of the Dutch settlements of Essequibo, Demerara, and Berbice, inhabited by 9000 whites and 80,000 Negroes. This originally formed a part of Dutch Guiana, which is now restricted to the fine and valuable colony of Surinam, situated to the east of Berbice, and extending to the river Marawina. This river separates it from French Guiana, or the small colony of Cayenne, which is situated between the Marawina and Cape Orange, on the Oyapoco river, with a population of 18,000 inhabitants, exclusive of the Indians and the 3000 inhabitants of its capital, the total number of the whites being estimated at 2000. Beyond the Oyapoco, to the shores of the river Amazon, are the dominions subject to Portugal; of the precise extent and population of which I possess no certain information.\*

This country is said by some to have been first discovered by the celebrated Christopher Columbus, in the year 1498, whence he was sent home in chains; though others ascribe its discovery

\* See Stedman's Surinam, vol. i. pp. 30\*—34, and Malte Brun's System of Geography, vol. v. pp. 386, 387, 551—561. of the English translation.

to Vasco Nunes, a Spaniard, in the year 1504. In 1595 it was visited by Sir Walter Raleigh, who sailed up the river Oronoko above 600 miles, in search of the supposed El Dorado; and in 1634, a Captain Marshall, with about sixty English, were discovered in Surinam, employed in planting tobacco, according to the relation of David Piterse de Vries, a Dutchman, who conversed with them upon the spot. In 1640, Surinam was inhabited by the French, who were, however, obliged to abandon it on account of the frequent invasions of the Caribbean Indians, in revenge for having, like their neighbours the Spaniards, treated them with the most barbarous cruelties. In the year 1650, this colony being vacant, Francis, Lord Willoughby of Parham, by King Charles the Second's permission, sent a vessel, equipped by himself, to take possession of it; a little after which he dispatched three other vessels, one of them carrying twenty guns. All these were well received by the native Indians, with whom they entered into friendly treaties and negociations. Two years afterwards, Lord Willoughby himself went over; and, after establishing good and wholesome laws and regulations for the government and defence of the colony, he returned to England, whence he continued to supply the settlement at his own expence with men and ammunition. On the second of June, 1662, the colony of Surinam was granted, by charter of Charles the Second, to Francis, Lord Willoughby; and, at that nobleman's desire, to be divided with Lawrence Hyde, second son of Edward, earl of Clarendon, for them and their descendants for ever. In the year 1665, Surinam was successfully cultivated, mostly by planting tobacco; and they had also raised above forty-five sugar plantations, and erected a strong fortress of hewn stone for their defence. It is, however, proper to remark, that some suppose these improvements were effected by the Portuguese, though at what period is uncertain; while the French strenuously dispute the point, and insist that they were the work of Monsieur Ponsert de Bretigny, when the French had possession of

that country. These industrious settlers found themselves perfectly happy in a small town, built under the walls of the fortress, about sixteen or eighteen miles from the mouth of the river Surinam. Their felicity was not of long duration ; for, in the wars between Charles and the United Provinces, the Dutch, having been driven from the Brazils by the Portuguese, took the colony of Surinam from the English in 1667, under the command of Capt. Abraham Cuiuvon ; when, after making the inhabitants, among other contributions, pay 100,000 pounds weight of sugar, they sent a number of them to the island of Tobago. This event took place in February ; and in July following the peace was concluded at Breda. But, most unluckily for the new possessors of Surinam, it was concluded unknown to the English commodore, Sir John Harman, who, in the October of the same year, entered the river with a strong fleet, and retook it from the Dutch. At the discovery in Surinam, that the peace had been concluded in Europe between the contending powers before Commodore Harman retook the colony, considerable tumult and disorder took place, the inhabitants not knowing whom to acknowledge as their lawful sovereign. At length, by an order of King Charles, the settlement was ceded to the Dutch in 1669, when 1200 of the old inhabitants, English and Negroes together, left it, and went to settle on the island of Jamaica. At the close of the succeeding war, it was agreed, by the treaty of Westminster, that Surinam should be the property of the Dutch for ever, in exchange for the province of New York, which accordingly took place in the year 1674 ; and after this period, the colony was never more in the possession of Great Britain till the year 1799. In that year it was taken by the British, but restored at the peace of Amiens in 1802. In the subsequent war, it was again taken by the English ; but finally restored to the Dutch at the general peace in 1815, in whose possession it now remains.\*

\* Stedman's Surinam, vol. i. pp. 40—44. Annual Register for the years 1799, 1802, &c.

From the map of Surinam, attached to the narrative of Capt. Stedman, it appears that that colony was then cultivated to a considerable extent, and had been still more so, the grounds, in several places, having been demolished by the rebel slaves. The cultivated ground, as marked on the map, describes an irregular area, varying, in general, from fifty-five to sixty-five miles east and west, and from forty to sixty-eight north and south; and the general appearance of it has been described as a vast plain, covered with plantations, or enamelled with a rich verdure, bounded on one side by a dark ridge of impenetrable forests, and watered on the other by the azure billows of the ocean. This garden between the sea and the desert, is intersected by a great many streams, confined by dikes, and separated from each other by excellent roads or navigable canals. Each habitation seems to be a village, from the number of small buildings attached to it; and the natural beauties of the country form a striking contrast with its rich cultivation.\* The number of plantations producing sugar, coffee, cotton, cocoa, indigo, &c. was computed, in the time of Capt. Stedman, to amount to six or eight hundred; and the number of slaves, upon an average, to about 75,000.† According to official reports, the number of inhabitants in 1815 were 2029 whites, 3075 people of colour, and 51,937 slaves, making a total of 57,041 souls;‡ but Malte-Brun estimates the population at present at 10,000 Europeans or whites, and not less than 80,000 Negroes.§

In the interior, besides various tribes of Indians, such as the Caribbees, Accawaus, Arrawaks, and others,|| the re-

\* Pinckard's Notes on the West Indies, cited by Malte-Brun.

† Stedman, vol. ii. pp. 199, 279. Dr. Phelippe Fermin, in his "Description Générale, Historique, Géographique, et Physique de la Colonie de Surinam," (Amst. 1769,) states the number of plantations, in 1762, to be 425, and the total number of negroes, including those on the plantations and in the town of Paramaribo, as well as 20,000 free negroes, to be 109,500.

‡ See Malte-Brun, vol. v. p. 564.

§ Idem, vol. v. p. 560.

|| For an account of these people, see Stedman's Surinam, vol. i. pp. 378—407.

volted Negroes have established several petty republics. From the earliest remembrance, some fugitive Negroes had taken refuge in the woods of Surinam; and these received an accession to their number in the year 1669, when, by the order of King Charles, the Dutch obtained possession of the colony. While the English planters were preparing to leave their estates, a party of the slaves took the opportunity of deserting, who were afterwards joined by other runaway Negroes. With these fugitives, who had settled in the Rio Copenamé, the Dutch governor, Cornelius Van Aarsen, lord of Somelsdyk, found it necessary to make peace about the year 1686, as well as with the Caribbee, Warowa, and Arakwakka Indians. In 1712, when the French commodore, Jacques Cassard, attacked the colony, the Dutch governor, De Gooyer, being afraid that the Negroes would be carried off, advised the planters to send them into the interior parts of the colony; but, when the danger was over, these Negroes, as might have been expected, refused to return to the plantations of their masters. With such an accession to their number, which was also continually on the increase, in the year 1726, or 1728, they became truly formidable, having obtained lances and firelocks by pillage from the estates. With these weapons, in addition to their usual ones, bows and arrows, they were enabled to commit continued outrages and depredations on the coffee and sugar plantations, as well from a spirit of revenge for the inhuman treatment they had formerly received from their masters, as with a view of carrying away plunder, principally gunpowder, ball, and hatchets, in order to provide for their future subsistence and defence. These Negroes were chiefly settled in the upper parts of the rivers Copename and Seramica, from the latter of which they take the name of the Seramica rebels, in distinction from the other gangs which have since revolted. Various detachments of military and plantation people were sent against them, with little effect; and a treaty of peace, consisting of ten or twelve articles, was concluded between

the governor Mauricius and these negroes, in the year 1749. But the presents to be sent to the Negro captain Adoe having been intercepted by a desperate Negro called Zam Zam, the former hastily concluded that he was only amused with expectations till a reinforcement of troops should arrive from Europe; and the peace being immediately broken, cruelties and ravages increased more than before. In 1757, a new revolt broke out in the Tempaty Creek among the Negroes, owing to the treatment which they had received from their masters. This fresh insurrection soon became of the most serious consequence. The new rebels joined themselves to 1600 of the old fugitive Negroes already settled in eight different villages near the Tempaty Creek; and, after repeated battles and skirmishes, the enemy being mostly well armed, and in their resistance generally successful, the colonists saw themselves once more reduced to sue for peace with their own slaves, as they had done in 1749 with the rebels of Seramica. Peace was solemnly ratified, and a treaty signed by the white commissioners and sixteen of the black captains of the chief Araby, in 1761; which ceremony having taken place in the plantation Ouca, the place of rendezvous, they were henceforth termed the Oucas. The following year, 1762, peace was finally concluded between the Seramica rebels also and the colony; which, I believe, has been kept sacred and inviolable ever since. Both these tribes were supposed, at that period, to amount in all to 3000; and but a few years after, they were computed, by those sent to visit their settlements, to be not less, including women and children, than 15 or 20,000. Another formidable revolt of the Negroes took place on the river Cottica, which had nearly ruined the colony in 1772; but they were finally, in 1777, routed by the troops with which Capt. Stedman was connected, and driven into the French colony of Cayenne, where they obtained shelter.\*

\* Stedman's Surinam, vol. i. pp. 46, 53—76; vol. ii. pp. 341, 350. Baron von Sack's Narrative, p. 85.

From the preceding view of the situation, population, and history of Surinam, the nature and extent of the language spoken in that colony may be inferred with tolerable accuracy. The free Negroes being derived from the slave population, it is obvious that substantially the same language, whatever that language may be, must be spoken by all; and as we shall hereafter see that it is also the common colloquial medium among the European settlers, it must, therefore, be current among a population of at least 100,000 souls, namely, 80,000 slaves, at the lowest calculation 10,000 free Negroes, and 10,000 Europeans, or whites. The English having been the first regular and permanent settlers, many English words would be acquired by the Negroes, and form a considerable portion of their language; but as we have not had possession of that country for any considerable period since 1669, when 1200 of the English and Negroes left, and went to Jamaica, it is obvious that it can no longer be denominated "broken English," or English attempted to be spoken by the Negroes in endeavouring to leave off their own tongue. The Dutch having retained possession of Surinam since that year up to the present time, with but few and short interruptions, a vast number of Dutch words and phrases would naturally be intermingled with, and partially supersede, the preceding speech of the Negroes; during such a long course of years. Combined with these, which would, of course, form the body of the language, would certainly be found some native Negro words, and others derived from the various tribes of Indians by whom they were surrounded; while the French, Spanish, and Portuguese would furnish a quota in forming this singular language. The Spaniards, by whom this country was discovered, most probably obtained a footing on its soil; the Portuguese certainly had possession of it at some remote period; and the French undoubtedly possessed it for about ten years; and the intercourse which might be kept up between the different colonies of these Europeans in Guiana, would necessarily contribute something to the enlargement of the



vocabulary, while the residence of planters of these various nations in the colony of Surinam, would render this inevitable. With this inference as to the composition of the Negro-English, agrees the express testimony of writers upon this colony, whose evidence I now proceed to detail.

The Baron Albert von Sack, Chamberlain to his Prussian Majesty, in his narrative of a voyage to Surinam, and his residence there during 1805, 1806, and 1807, (p. 117) says :

“ The singular Negro language, which is spoken at Surinam, has its origin in the different changes that have taken place in the settlement. Most of the first settlers here were English, and the Negroes therefore learnt a part of their language, intermixed with their own African tongue, and words taken from the Portuguese; to which they afterwards added many of the Dutch expressions from their present masters, but ending most of their words with vowels. This language, *composed of so many others*, has not a large vocabulary; but they make up the sentiments they wish to express, by uniting words as follow: *Water*, is *watra*, but when they want boiling water, they call it fire-water; *talke* signifies *speaking*, but *language* is *talke-talke*, &c. But as all the new-comers from Europe were anxious to learn this language, *in order to be understood by the Negroes*, and as their children of course were attended by them, they learned from them, by which means it is now become the COMMON LANGUAGE OF THE COLONY, so that frequently a long conversation is carried on by English and Dutch inhabitants in this common dialect, without the assistance of which they would not understand one another. The Moravians have made a grammar of this mixed language, but they were obliged to coin many new words, for the purpose of conveying to their hearers an idea of the Christian religion.”

To the same purpose is the testimony of Captain Stedman, in his highly interesting “Narrative of an Expedition to Surinam, from the year 1772 to 1777.” After stating his comparative unacquaintance with the native languages of the African Negroes, he observes:—

“ But as to that spoken by the black people of Surinam, I consider myself a perfect master, it being a *compound of Dutch, French, Spanish, Portuguese, and English*. The latter they like best, and consequently use the most. It has been already observed, that the English were the first Europeans who possessed this colony; hence probably the predilection for that language, which they have still retained. In this mixed dialect, for which I have seen a printed grammar, the words end mostly with a

vowel, like the Indian and Italian; and IT IS SO SWEET, SO SONOROUS AND SOFT, that the genteelst Europeans in Surinam speak little else: it is also wonderfully expressive and sentimental, such as, 'Good eating,' *sweetymuffo*. 'Gun-powder,' *max sanny*. 'I will love you with all my heart, so long as I live,' *Mee saloby you nanga alla me hatty, so langa me leeby*. 'A pleasing tale,' *ananassy tory*. 'I am very angry,' *me hatty brun*. 'Live long, so long until your hair become white as cotton,' *Lebee langa, tay, tay, ta-y you weeree weeree tan wity likee catoo*. 'Small,' *peekeen*. 'Very small,' *peekeenee*. 'Farewell! Good-bye! I am dying, and going to my God,' *Adioso, cerroboay, mee de go dede, me de go na mee Gado*. In this sample, many corrupt English words are perceptible, which however begin to grow out of use near the capital, but are still retained in the distant plantations; for instance, at the estate *Goet-Accoord*, in Cottica, I have heard an old woman say, '*We lobee fo lebee togeddere*,' by which she meant, 'We love to live together;' and at Paramaribo to express the same sentence, '*Wee looko for tanna macandera*.'"—vol. ii. pp. 257, 258.

That this language, which Capt. Stedman describes in such glowing terms, is in reality the same as the despised Negro-English, the slightest investigation will evince; and which will be fully confirmed by a comparison of these and some other examples, taken from various parts of his work, with passages in the Negro-English Testament, which will also prove that it is universally spoken by the Negroes, bond and free.

*According to Captain Stedman.*

*As in the Negro-English Test.*

*Signification.*

Mee saloby you

Mi sa lobbi joe, Jno. 14.  
21, 22.\*

I will love you

nanga alla mee hatty,

nanga alla mi hatti, Mar.  
12. 30, 26.

with all my heart

so langa me leeby.

so langa mi liebi, Rom.  
7. 1, 2.

so long as I live.

Me hatty brun.

Mi hattibron, Mat. 5. 22.  
Liebi langa, Eph. 6. 3.  
téh, Mat. 5. 18.

I am very angry.

Lebee langa,  
tay, tay, ta-y  
you weeree weeree tan  
wity  
likee catoo.

joe wiwirri tan weti, Mat.  
5. 36. Ac. 15. 29.  
leki kattoen, Mat. 6. 28,  
29.

Live long,  
till  
your hair become white

like cotton.

Tory

Tori, Ac. 1. 1.

Tale, history.

Sweety

Switi, Mat. 7. 17.

Good.

Peekeen

Pikin, Mat. 7. 13.

Small.

\* Of course the sentences and phrases do not occur in this order in the New Testament; the passages referred to merely containing the words adduced.

*According to Captain Stedman.*

Adioso!  
mee de go dede,  
  
me de go na mee Gado.  
  
We lobee  
fo lebee  
tegeddere  
Wee looko  
for tanna  
macandera  
You man?  
Da boy fasy, vol. I. 109.

Šun-fowlo, vol. I. 118.

Gado-fowlo, vol. I. 119.  
Tigri-fowlo, vol. I. 141.  
Sicapo, vol. I. 153.  
Dago, ibid.  
Poti  
backera, vol. I. 162.  
Mee see  
snakee, vol. I. 171.  
Masera,  
da wan  
cow, vol. I. 221.  
Condre, vol. I. 228.  
Kibry, vol. I. 354.  
Who somma  
datty? vol. II. 9.  
Weeree weeree, vol. II.  
29.

Gado sa bresse

da woma, vol. II. 83.  
O Massera  
Jesus Christus! vol. II.  
132.  
Massera, we deade, we  
deade, vol. II. 150.  
Watra mama, vol. II.  
178.  
Crabbo-dago, vol. II. 41.  
Fissi, vol. II. 187.  
Oan bus adiosi,

*As in the Negro-English Text.*

Adjossi, Lu. 9. 61.  
mi de go dedde, Ac. 25.  
11.  
mi de go na mi Gado.  
Jno. 20. 17.  
Wi lobbi, Jno. 3. 2.  
vo liebi, Ac. 25. 24.  
tegedere, Mat. 18. 20.  
Wi loekkoe, 2 Pet. 3. 13.  
vo tan, Ac. 19. 22.  
makandra, 2 Co. 13. 11.  
Joe man? 1 Co. 11. 3.  
Da boi fasi, Mat. 17. 18.  
Lu. 2. 42.

Son vool, Mat. 5. 45; 6.  
26.  
Gado vool, Mat. 6. 25, 26.  
Tiegri vool, Mat. 7. 15.  
Skapo, Mat. 9. 36.  
Dago, Mat. 7. 6.  
Poti, Mat. 5. 3.

Mi si, Ac. 9. 25.  
snekki  
Masra, Mat. 7. 21.  
da wan, Ro. 3. 30.  
kau, Lu. 13. 15.  
Kondre, Mat. 2. 1.  
Kiebri, Mat. 10. 26.  
Hoesomma, Ro. 9. 20.  
datti? Mat. 27. 4.  
wiwirri, Mat. 6. 30.

Gado sa blessi, 1 Co. 14.  
16.  
da oeman, Lu. 7. 44.  
O Masra, Mat. 15. 22.  
Jesus Christus, Ro. 1. 1.

Masra, wi dedde, wi  
dedde, Ro. 14. 8.  
Watra mamma, Jno. 2.  
5, 6.  
Krabbodago, Mat. 8. 20.  
Fissi, Mat. 7. 10.  
Wan bossi, adjossi, 2 Co.  
13. 12. Lu. 9. 61.

*Signification.*

Farewell!  
I am dying,  
  
I am going to my God.

We love  
to live  
together.  
We desire  
to remain (dwell)  
together.  
Are you a man?  
You behave like a boy.

The sun-bird.

The bird of God.  
The tiger-bird.  
Sheep  
Dog  
Poor.  
White man.  
I see  
the serpent.  
Master,  
there is a  
cow  
Country.  
Cover.  
What man is  
that?  
Grass, herbs.

God will bless  
  
this woman.  
O Lord  
Jesus Christ!

Master, we are dead, we  
are dead.  
Mother of the water, i.e.  
a Mermaid.  
Weasel, wild dog, or fox  
Fish.  
One kiss, adieu,

<i>According to Captain Stedman.</i>	<i>As in the Negro-English Test.</i>	<i>Signification.</i>
O da so	O de so, Ac. 12. 15.	O 'tis so.
adiosso, me-de go,	adjossi, mi de go, Jno. 20. 17.	farewell, I must go.
me loby fo fighty	mi lobbi vo feti, Jno. 14. 31. Ac. 5. 39.	I love to fight
me man	mi man, 1 Co. 13. 11.	I am a man, or my man.
me de go na boosy, vol. II. 259.	mi de go na boessi, Mat. 4. 1.	I go to the woods.

*The following are the names of the rebel Negro settlements as given by Captain Stedman, vol II. pp. 100, 101.*

Boucoo	Boekoè, Ja. 5. 3.	Mouldered.
Gado Saby	Gado sabi, Lu. 16. 15.	God knows.
Cofaay		Come try me.
Tessee See	Tesi si, Lu. 14. 24.	Taste and see
Mele me	Meli mi, John 30. 24.	Do touch, or disturb me.
Boosy Cray	Boessi kreh, Mat. 4. 1. Lu. 6. 21.	The woods lament.
Me Salasy	Mi sa lasi, Mat. 10. 39.	I shall be taken, or lost.
Kebree me	Kiebri mi, Rev. 6. 16.	Hide me.
Quammi Condre	Kondre, Mat. 2. 21.	Quammi's Country.
Pinenburgh		Pine town.
Caro Condre	Karo Kondre, Jno. 12. 42.	Corn country.
Reisee Condre	Areisi kondre, 1 Co. 9. 9.	Rice country.

The following is the language used by a rebel chief after having cut off the heads of Lieutenant Lepper, and some others: *Son de go sleeby, caba meke we liby den tara dago tay tamara*, 'the sun is just going to sleep, we must leave those other dogs till to-morrow,' (vol. i. p. 137,) which would be thus written according to the system of orthography adopted in the Negro-English Testament: *Son de go sliebi, kaba meki wi libi dem tarra dago tek tamarra*. See John iv. 6, 28. xi. 11, 12, 16. Mat. iv. 20, 21. vii. 6. vi. 34.

From these specimens, the identity of the language, which Capt. Stedman describes as "so sweet, so sonorous, and soft, that the genteelest Europeans in Surinam speak little else," with the Negro-English, is abundantly evident. In fact, there is but little difference, except what is orthographical; Capt. Stedman following the English system of orthography, and the Moravian missionaries chiefly that of the Dutch. At

a knowledge of the points of difference will facilitate the comparison, and enable the reader to appreciate the accuracy of the character bestowed on the Negro-English language, I shall here briefly exhibit them. The alphabet is the same as in English, with the exclusion of *q* and *x*; the former being supplied by *kw*, and the latter by *ks*. The letter *c* also does not appear to be used alone, except in a few proper names, and in the combination *ch*, which is pronounced as *k*; the sound given to *ch* in English being represented by *tj* and *tsch*, the hard sound of *c* by *k*, and the soft sound by *s*. The only consonants which differ from the English pronunciation are *g* and *j*; the former always having the hard sound, as in *give*, and the latter that of *y*, the soft sound of *g* or *j* being represented by *dj*, and *y* having merely the vowel power of the *i* or *ee*. The vowels are pronounced in the following manner: *a* and *aa* as in *all*; *e* and *ee* as in *there*; *i* and *y* as in *field*; *o* and *oo* as in *no*; and *u* as in *rude*; but when followed by a consonant in the same syllable, they respectively acquire the correspondent close sounds in *man*, *then*, *fin*, *love*, and *put*. The diphthongs have the following sounds: *ae* as *ay* in *way*; *ai* as *y* in *why*; *au* as *ow* in *cow*; *ei* nearly as *i* in *find*; *ie* as in *field*; *oe* as *oo* in *wood*; *oi* as *oy* in *boy*; *ou* as *ow* in *now*; and *ui* somewhat as *i* in *mice*. A careful comparison of the above examples will, in general, furnish an illustration of these peculiarities, and enable the reader to pronounce the Negro-English with facility and pleasure.

The preceding examples also furnish a partial confirmation of the position, that the Negro-English is a compound of Dutch, French, Spanish, Portuguese, English, and Negro, which shall hereafter be fully substantiated. In the words *langa*, *kattoen*, *téh*, *na*, *tegeddere*, *de*, *skap*, *hoe*, *datti*, *ma-kandra*, &c. we clearly recognise the Dutch *lang*, *katoen*, *te*, *na*, *te gader*, *de*, *schaap*, *hoe*, *dat*, and *malkanderen*, which respectively denote *long*, *cotton*, *till*, *in* or *to*, *together*, *the*, *sheep*, *what*, *that*, and *one with another*; while the words *pikin*, *pikinini*, *adjossi*, *backera*, *sabi*, and *kaba*, are evidently the

Portuguese *pequeno, pequenino, adeos, brancura, saber, and cabo*, i. e. *small, very small, adieu, white, to know, the end of a thing*, and *requisite*. Of French or Spanish words, unless where they agree with the Portuguese, there does not appear to be here any example, though we shall undoubtedly find them hereafter; but *nanga, with, wiwirri, hair, grass, boekoè, mouldered, and cofaay, come try*, seem to be native Negro or Indian words. It is true, as Capt. Stedman observes, that "in this sample many corrupt English words are perceptible," but this neither constitutes it "broken English," nor renders it intelligible to Englishmen, nor English intelligible to the Negroes. In Dutch, we find the words *man, rat, vat, ram, plant, land, papa, dag, day, pad, path, daad, deed, straat, street, plagen, to plague, bed, bel, bell, melk, milk, vet, fat, bek, beak, nek, neck, meel, meal, beest, beast, wind, wil, will, lijst, list, prijs, price, klock, clock, zon, sun, zoon, son, bul, bull, zuur, sour, saus, sauce, stoel, stool, voet, foot, huis, house, nieuw, new, boek, book, breng; bring, brood, bread, donder, thunder, dubbel, double, duivel, devil, feest, feast, graf, grave, goed, good, licht, light, nacht, night, jong, young, kan, a can, kom, come, kroon, crown, kussen, kiss, lam, lame, dal, dale, moor, nest, pot, pool, pole, kap, cap, rond, round, roos, rose, rijmen, rhyme, rijden, ride, rijzen, rise, and hundreds of others, which are perfectly identical with the English, except occasionally in the orthography and pronunciation; as well as such phrases as the following in abundance: *Dat is beter*, 'that is better;' *Wat is dat* 'what is that?' *Kom hier*, 'come here;' *Maak haast*, 'make haste;' *Het is goed weer*, 'it is good weather;' *De zon schijnt*, 'the sun shines;' *Hoe vaart uwe moeder?* 'how fares your mother?' *Zij is ziek*, 'she is sick;' *Mijn vader gaf mij een boek*, 'my father gave me a book;' *Uwe zuster zend u eenen brief*, 'your sister sends you a letter,' &c. &c. These words and phrases are certainly as closely connected with English as *Mi sa lobbi joe nanga alla mi hatti so langa mi liebi*, or any of those given above, or to be found in the Negro-English Testament. Nor is such a correspondence at*

all unusual in philology, it being found to exist among all cognate languages. As well then might an Englishman contend that Dutch was merely broken English, or a Dutchman that English was but broken Dutch, and that Englishmen and Dutchmen could understand each other, as that any one should assert that the Negro-English is nothing but broken English, and therefore that English would be intelligible to the Negroes, or Negro-English to Englishmen. But if it be granted, as it certainly must, that Dutch is not broken English, nor English broken Dutch, and that Dutchmen and Englishmen cannot understand each other, then must it also be inferred, that Negro-English is not merely broken English or broken Dutch, but a mixed language, unintelligible to Dutchmen or Englishmen, while English and Dutch are unintelligible to the Negroes. That this is in reality the fact, the following extracts from Stedman's Surinam will sufficiently evince :

"I set out (he observes, i. e. on his arrival at Surinam,) in search of the house of Mr. Lolkens, the hospitable gentleman who had so obligingly invited me to make it my own. I soon discovered the place; but my reception was so ludicrous, that I cannot forbear relating the particulars. On knocking at the door, it was opened by a young female Negro, of a masculine appearance, whose whole dress consisted of a single petticoat, and who had a lighted tobacco-pipe in one hand, and a burning candle in the other, which she brought close to my face, in order to reconnoitre me. I inquired if her master was at home, to which she replied, but in a *language totally unintelligible to me*. I then mentioned his name, on which she burst into an immoderate fit of laughter, displaying two rows of very beautiful teeth; and at the same time, laying hold of the breast-buttons of my coat, she made me a *signal* to follow her. I was much at a loss how to act, but went in, and was ushered by the girl into a very neat apartment, whither she brought some excellent fruit, and a bottle of Madeira wine, which she placed upon the table. She then, *in the best manner she was able*, informed me, that her *Masera*, with the rest of his family, was gone to spend a few days at his plantation, and that she was left behind to receive an English Captain, whom she supposed to be me. I signified that I was, and filled her out a tumbler of wine, which I had the utmost difficulty to persuade her to accept; for such is the degrading light in which these unhappy beings are considered, that it is accounted a high degree of presumption in

them to eat or drink in the presence of an European. *I contrived for some time to carry on something like a conversation with this woman, but was soon glad to put an end to it by recurring to my bottle.*" (Vol. i. pp. 19, 20.)

This is followed by an account of a ludicrous circumstance which arose from his inability to communicate his ideas by words, for which the reader is referred to the work itself. Now Capt. Stedman being an Englishman, and also doubtless acquainted with Dutch, from his having been an officer in one of the Scots' brigade regiments in the pay of Holland, it follows inevitably that the language of this Negro girl must have been very different from either Dutch or English, or else he would readily have understood her, and have been understood by her. The following extract will shew that Dutch also is unintelligible to the Negroes :—

"Early the next morning, while musing on all the different dangers and chastisements to which the lower class of people are exposed, I heard a crowd pass under my window. Curiosity made me start up, dress in a hurry, and follow them; when I discovered three Negroes in chains, surrounded by a guard, going to be executed in the savannah. Their undaunted look, however averse I may be to the sight of cruelties, so attracted my attention, as to determine me to see the result, which was thus: The sentence being read in *Low Dutch*, (*which they did not understand*) one was condemned to be flogged below the gallows, and his accomplice to have his head struck off with an axe, for having shot a slave who had come to steal plantains on the estate of his mistress," &c. (Vol. ii. p. 294.)

Something more in fact is requisite than the similarity of a few vocables in order to render language intelligible. Identity of signification, accuracy of pronunciation, and sameness of grammatical inflection and syntax, are essentially necessary, as every one will readily allow who has had any intercourse with foreigners but imperfectly acquainted with the English language, or who has experienced the difficulty of clearly comprehending the prattle of children. Now besides the mixed character of the vocabulary, the changes in the signification of words, and the great dissimilarity in the pronunciation of such as are derived from the English or Dutch, (of which the preceding specimens furnish evidence, and which



we shall hereafter more fully evince,) the Negro-English is essentially different from these languages in its grammatical inflections, or rather, in the mode in which these inflections are supplied. The truth of this statement will be shewn by the following scheme of the inflections of these three languages.

## THE ARTICLES AND NOUNS.

	English.	Negro-English.	Dutch.
Sing.	Nom. The or a father	Da or wan tatta	De or een vader
	Gen. The or a father's or of the or a father	va tatta, or va da or wan tatta	des or eens vaders, or, van den or eenen vader
	Dat. To the or a father	na da or wan tatta	den or eenen vader, or, aan den or eenen vader
	Acc. The or a father	da or wan tatta, or tatta	den or eenen vader
Plur.	Nom. The fathers	Dem tatta	De vaders
	Gen. The fathers', or of the fathers	va dem tatta	der vaders, or, van de vaders
	Dat. To the fathers	na dem tatta	den vaders, or, aan de vaders
	Acc. The fathers	dem tatta	de vaders.

## COMPARISON OF ADJECTIVES.

Pos. Great	Grandi	Groot
Com. Greater, or more great	morro grandi	grooter
Sup. Greatest, or most great	da morro grandi	grootste

## PERSONAL PRONOUNS.

## 1st PERSON.

Sing.	Nom. I	Mi	Ik
	Gen. of me	va mi	mijns, or, van mij.
	Dat. to me	na mi	mij, or, aan mij.
	Acc. me	mi	mij
Plur.	Nom. We	Wi	wij
	Gen. of us	va wi	onzer, or, van ons.
	Dat. to us	na wi	ons, or, aan ons.
	Acc. us	wi	ons

## 2nd PERSON.

Sing.	Nom. Thou	Joe	Gij
	Gen. of thee	va joe	uws, or, van u
	Dat. to thee	na joe	u, or, aan u
	Acc. thee	joe	u

	<i>English.</i>	<i>Negro-English.</i>	<i>Dutch.</i>
<i>Plur.</i>	<i>Nom.</i> Ye or you	Oene	Gij
	<i>Gen.</i> of you	va oene	uwer, <i>or</i> , van u
	<i>Dat.</i> to you	na oene	u, <i>or</i> , aan u
	<i>Acc.</i> you	oene	u

3rd PERSON MASCULINE.

<i>Sing.</i>	<i>Nom.</i> He	A, <i>or</i> hem	Hij
	<i>Gen.</i> of him	va hem	zijns, <i>or</i> , van hem
	<i>Dat.</i> to him	na hem	hem, <i>or</i> , aan hem
	<i>Acc.</i> him	hem	hem
<i>Plur.</i>	<i>Nom.</i> They	Dem	zij
	<i>Gen.</i> of them	va dem	hunner, <i>or</i> , van hen
	<i>Dat.</i> to them	na dem	hun, <i>or</i> , aan hen
	<i>Acc.</i> them	dem	hen

3rd PERSON FEMININE.

<i>Sing.</i>	<i>Nom.</i> She	Hem, <i>or</i> , a	Zij
	<i>Gen.</i> of her	va hem	harer, <i>or</i> , van haar
	<i>Dat.</i> to her	na hem	haar, <i>or</i> , aan haar
	<i>Acc.</i> her	hem	haar
<i>Plur.</i>	<i>Nom.</i> They	Dem	Zij
	<i>Gen.</i> of them	va dem	harer, <i>or</i> , van haar
	<i>Dat.</i> to them	na dem	haar, <i>or</i> , aan haar
	<i>Acc.</i> them	dem	haar

3rd PERSON NEUTER.

<i>Sing.</i>	<i>Nom.</i> It	A, <i>or</i> , hem	Het
	<i>Gen.</i> of it	va hem	van het
	<i>Dat.</i> to it	na hem	het, <i>or</i> , aan het
	<i>Acc.</i> it	hem	het
<i>Plur.</i>	<i>Nom.</i> They	Dem	Zij
	<i>Gen.</i> of them	va dem	hunner, <i>or</i> , van hen
	<i>Dat.</i> to them	na dem	hun, <i>or</i> , aan hen
	<i>Acc.</i> them	dem	hen

THE POSSESSIVE PRONOUNS.

<i>1st Per.</i>	<i>Sing.</i> My, mine	Mi, va mi	Mijn, de mijne
	<i>Plur.</i> Our, ours.	wi, va wi	ons, onze, de onze
<i>2nd Per.</i>	<i>Sing.</i> Thy, thine	joe, va joe	uw, uwe, de uwe
	<i>Plur.</i> Your, yours	oene, va oene	uw, uwe, de uwe
<i>3rd Per.</i>	<i>M. S.</i> His	hem, va hem	zijn, de zijne
	<i>F. S.</i> Her, hers	hem, va hem	haar, de hare
	<i>N. S.</i> Its	hem, va hem	
	<i>Plur.</i> Their, theirs	dem, va dem	hun, de hunne

## RELATIVE AND INTERROGATIVE PRONOUNS.

<i>English.</i>	<i>Negro-english.</i>	<i>Dutch.</i>
Who	dissi	die, wie
Which	dissi, hoedissi	welke, dewelke, hoedanig
What	sanni, hoe, hoeworko, &c.	wat

## DEMONSTRATIVE PRONOUNS.

This	{ dissi, sanni, sosanni, }	deze, dit
These	{ dasanni, &c. }	deze
That	datti	die, dat, gene, diegene
Those	dem	die

*These are all declined in a similar manner to the Personal Pronouns.*

## THE VERB.

## INDICATIVE MOOD.

*Present Tense.*

<i>Sing.</i>	1st Per. I learn, or am learning	Mi leri, or de leri	Ik leer
	2nd Per. Thou learnest, or art learning	joe leri, or de leri	gij leert
	3rd Per. He learns, or is learning	a, or hem leri, or de leri	hij leert
<i>Plur.</i>	1st Per. We learn, or are learning	wi leri, or de leri	wij leeren
	2nd Per. Ye or you learn, or are learning	oene leri, or de leri	gij leert
	3rd Per. They learn, or are learning	dem leri, or de leri	zij leeren

*Imperfect Tense.*

<i>Sing.</i>	1st Per. I learned, or did learn	Mi leri, or ben leri	Ik leerde
	2nd Per. Thou learnedst, or didst learn	joe leri, or ben leri	gij leerdet
	3rd Per. He learned, or did learn	a, or hem leri, or ben leri	hij leerde
<i>Plur.</i>	1st Per. We learned, or did learn	wi leri, or ben leri	wij leerden
	2nd Per. Ye learned, or did learn	oene leri, or ben leri	gij leerdet
	3rd Per. They learned, or did learn	dem leri, or ben leri	zij leerden

*Perfect Tense.*

	<i>English.</i>	<i>Negro-English.</i>	<i>Dutch.</i>
<i>Sing.</i>	1st Per. I have learned	Mi ben leri	Ik heb geleerd
	2nd Per. Thou hast learned	joe ben leri	gij hebt geleerd
	3rd Per. He has learned	hem ben leri	hij heeft geleerd
<i>Plur.</i>	1st Per. We have learned	wi ben leri	wij hebben geleerd
	2nd Per. Ye have learned	oene ben leri	gij hebt geleerd
	3rd Per. They have learned	dem ben leri	zij hebben geleerd

*Pluperfect Tense.*

<i>Sing.</i>	1st Per. I had learned	Mi ben leri	Ik had geleerd
	2nd Per. Thou hadst learned	joe ben leri	gij hadt geleerd
	3rd Per. He had learned	hem ben leri	hij had geleerd
<i>Plur.</i>	1st Per. We had learned	wi ben leri	wij hadden geleerd
	2nd Per. Ye had learned	oene ben leri	gij hadt geleerd
	3rd Per. They had learned	dem ben leri	zij hadden geleerd

*First Future Tense.*

<i>Sing.</i>	1st Per. I shall learn	Mi sa leri	Ik zal leeren
	2nd Per. Thou shalt learn	joe sa leri	gij zult leeren
	3rd Per. He shall learn	hem sa leri	hij zal leeren
<i>Plur.</i>	1st Per. We shall learn	wi sa leri	wij zullen leeren
	2nd Per. Ye shall learn	oene sa leri	gij zult leeren
	3rd Per. They shall learn	dem sa leri	zij zullen leeren

*Second Future Tense.*

<i>Sing.</i>	1st Per. I shall have learned	Mi sa leri	Ik zal geleerd hebben
	2nd Per. Thou shalt have learned	joe sa leri	gij zult geleerd hebben
	3rd Per. He shall have learned	hem sa leri	hij zal geleerd hebben
<i>Plur.</i>	1st Per. We shall have learned	wi sa leri	wij zullen geleerd hebben
	2nd Per. Ye shall have learned	oene sa leri	gij zult geleerd hebben
	3rd Per. They shall have learned	dem sa leri	zij zullen geleerd hebben

## Conditional Tense.

	English.	Negro-English.	Dutch.
Sing.	1st Per. I should, or would learn	* mi sa leri	Ik zou leeren
	2nd Per. Thou shouldst, or wouldst learn	joe sa leri	gij zoudt leeren
	3rd Per. He should, or would learn	a sa leri	hij zou leeren
Plur.	1st Per. We should, or would learn	wi sa leri	wij zouden leeren
	2nd Per. Ye should, or would learn	oene sa leri	gij zoudt leeren
	3rd Per. They should, or would learn	dem sa leri	zij zouden leeren

## Compound Conditional Tense.

Sing.	1st Per. I should, or would have learned	mi ben sa leri	Ik zou geleerd hebben
	2nd Per. Thou shouldst have learned	joe ben sa leri	gij zoudt geleerd hebben
	3rd Per. He should have learned	a ben sa leri	hij zou geleerd hebben
Plur.	1st Per. We should have learned	wi ben sa leri	wij zouden geleerd heb- ben
	2nd Per. Ye should have learned	oene ben sa leri	gij zoudt geleerd hebben
	3rd Per. They should have learned	dem ben sa leri	zij zouden geleerd heb- ben

## CONJUNCTIVE MOOD.

## Present Tense.

Sing.	1st Per. That I may learn	va mi leri	dat ik leere
	2nd Per. That thou may- est learn	va joe leri	dat gij leeret
	3rd Per. That he may learn	va a leri	dat hij leere

\* Also used for the next tense, as *a sa sabi*, 'he would have known.' *Moesse* is also employed to express obligation, *kan* to denote possibility, *wanni*, to express desire, and *fitti* to denote fitness; as, *va mi kan findi*, 'that I may find;' *a no ben kan kiebri*, 'but he could not be hid;' *a moesse sabi*, 'he should know;' *a wanni passa*, 'he would have passed;' *a fitti va doe*, 'it ought to be done.'

	<i>English.</i>	<i>Negro-English.</i>	<i>Dutch.</i>
Plur.	1st Per. That we may learn	va wi leri	dat wij leeren
	2nd Per. That ye may learn	va oene leri	dat gij leeret
	3rd Per. That they may learn	va dem leri	dat zij leeren

*Imperfect Tense.*

Sing.	1st Per. That I might learn	va mi leri, or sa leri	dat ik leerde
	2nd Per. That thou mightest learn	va joe leri, or sa leri	dat gij leerdet
	3rd Per. That he might learn	va a leri, or sa leri	dat hij leerde
Plur.	1st Per. That we might learn	va wi leri, or sa leri	dat wij leerden
	2nd Per. That ye might learn	va oene leri, or sa leri	dat gij leerdet
	3rd Per. That they might learn	va dem leri, or sa leri	dat zij leerden

*Perfect Tense.*

Sing.	1st Per. That I may have learned	va mi ben leri	dat ik geleerd hebbe
	2nd Per. That thou mayest have learned	va joe ben leri	dat gij geleerd hebbet
	3rd Per. That he may have learned	va a ben leri	dat hij geleert hebbe
Plur.	1st Per. That we may have learned	va wi ben leri	dat wij geleerd hebben
	2nd Per. That ye may have learnt	va oene ben leri	dat gij geleerd hebbet
	3rd Per. That they may have learned	va dem ben leri	dat zij geleerd hebben

*Pluperfect Tense.*

Sing.	1st Per. That I might have learned	va mi ben leri	dat ik geleerd hadde
	2nd Per. That thou mightest have learned	va joe ben leri	dat gij geleerd haddet
	3rd Per. That he might have learned	va a ben leri	dat hij geleerd hadde

	English.	Negro-English.	Dutch.
Plur.	1st Per. That we might have learned	va wi ben leri	dat wij geleerd hadden
	2nd Per. That ye might have learned	va oene ben leri	dat gij geleerd haddeet
	3rd Per. That they might have learned	va dem ben leri	dat zij geleerd hadden

## IMPERATIVE MOOD.

Sing.	1st Per. Let me learn	meki mi leri	laat mij leeren
	2nd Per. Learn thou	leri	leer
	3rd Per. Let him learn	meki hem leri, or a leri	laat hem leeren
Plur.	1st Per. Let us learn	meki wi leri	laat ons leeren
	2nd Per. Learn ye	oene leri, or meki oene leri	leert
	3rd Per. Let them learn	meki dem leri	laat hen leeren

## INFINITIVE MOOD.

Present. To learn	leri, or va leri	leeren
Perfect. To have learned	va ben leri	geleerd hebben

## PARTICIPLES.

Present. Learning	leri	leerende
Perfect. Learnt	leri	geleerd
Compound Perfect. Having learnt	ben leri	geleerd hebbende

In Dutch, and also English, the *Passive voice* is formed by adding the perfect participle to the auxiliary *worden*, to be, as, *ik word geleerd*, "I am learned or taught;" but in Negro-English this mode of construction is studiously avoided, and the passive changed into the active voice. Thus the phrase, "he shall be taught of my father," would be expressed actively, *mi tatta sa leri hem*, "my father shall teach him."

From the preceding comparative view of the grammatical inflexion of these languages, I apprehend it will be obvious, that in this respect the Negro-English differs as much from the English and Dutch as these languages do from each other. It will avail but little against this conclusion to urge the superior simplicity, and general freedom from grammatical forms, which characterise the Negro-English; for this is precisely the chief point of difference between the English and the Dutch, and constitutes the most material variation of

the modern dialects of the South of Europe from their parent the Latin. The existence of the difference cannot be denied; and, though originated by simplicity, it would naturally be as productive of unintelligibility as if it sprung from the trammels of grammatical forms. The mode in which these forms are supplied, by the means of auxiliary words, if not so difficult of acquirement, is certainly as difficult to understand before the acquisition, and would present a continual barrier to the correct apprehension of the language by a stranger. This combined with a difference of pronunciation, the construction of words in sentences, and the variation in the vocabulary, both with respect to the changes in the signification of words and the adoption of foreign words, would render a language decidedly unintelligible to persons speaking another, though it were originally and essentially the same. This has been the case with regard to the Dutch and English; and this I shall shew is the case with respect to these languages and Negro-English. I shall therefore exhibit the First Chapter of the Gospel of John in Negro-English, in juxtaposition with the English, Dutch, and Danish-Creole\* versions; that the reader may clearly apprehend the wide difference which exists between the Negro-English, and these languages, as well in the construction as in the vocabulary. If he should have acquired, from the instructions formerly given, a tolerable notion of the correct pronunciation, he will perceive that it is not so uncouth and barbarous, as it has been termed, but rather sweet, sonorous, and soft, as designated by Captain Stedman; and I imagine that a simple perusal and comparison will at once evince that it must be unintelligible to Englishmen and Dutchmen, and therefore, that English and Dutch are unintelligible to the Negroes.

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\* Made for the use of the Negroes in the Danish West India Islands, (see page 7) where it is alone used, the Negroes in the British possessions really using *broken-English*.—See Periodical Accounts of the Moravian Mission, vol. xi. pp. 242—244.



## JOHN I.

*English.*

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is pre-

*Negro-English.*

Na begin da Woord ben de, da Woord ben de nanga Gado, en da Woord ben de Gado srefi.

Da ben de nanga Gado na begin.

Nanga hem allasanni ben kom, en sondro hem no wansanni ben kom, dissi de.

Da liebi ben de na inni va hem, en da liebi ben de da kandra va somma.

En da kandra de krieni na dongroe, ma dongroe no ben teki da kandra.

Gado ben senni wan somma, hem neem Johannes.

Da srefiwan ben kom vo wan getuigenis, va a getuige vo da kandra, va dem allamal kom briebe nanga hem.

Hem srefi no ben de da kandra, ma a ben kom va takki vo da kandra.

Datti da reti troe kandra, dissi krieni gi alla somma dissi kom na kondre.

A ben de na kondre, en hem srefi ben meki kondre; en kondre no ben sabi hem.

A ben kom na hem eigendom, en dem somma va hem no ben teki hem.

Ma so menni va dem dissi ben teki hem, na dem a ben gi tranga, va kom pikien va Gado, dem, dissi briebe na hem neem:

Dissi no komoppo na broedoe, effi na wanni vo skien [nanga broedoe,] effi na wanni vo wan man, ma dissi ben kom gebore na Gado.

En da Woord ben kom somma, a ben liebi na wi mindri, en wi ben si hem glori, wan grangglori, dissi fitti da wan Pikien va Tatta Gado, foeloe va gnade en troefasi.

Johannes ben getuige vo hem, a kali takki: Datti da somma, vo dissi mi ben takki: Hem, dissi de kom na mi

JOHN I.

*Dutch.*

In den beginne was het Woord, ende het Woord was bij God, ende het Woord was God.

Dit was in den beginne bij God.

Alle dingen zijn door hetzelfde gemaakt, en zonder het zelve en is geen ding gemaakt, dat gemaakt is.

In het zelve was het leven, ende het leven was het licht der menschen.

Ende het licht schijnt in de duisternisse, ende de duisternisse en heeft het zelve niet begrepen.

Daar was een mensche van God gezonden, wiens name was Joannes.

Deze kwam tot een getuigenisse, om van het licht te getuigen, op dat zij alle door hem gelooven zouden.

Hij en was het licht niet, maar [was gezonden] op dat hij van het licht getuigen zoude.

[Dit] was het waarachtige licht, 't welk verlicht een iegelijk mensche komende in de wereld.

Hij was in de wereld, en de wereld is door hem gemaakt, ende de wereld en heeft hem niet gekent.

Hij is gekomen tot het zijne, en de zijne en hebben hem niet aangenomen.

Maar zoo vele hem aangenomen hebben, dien heeft hij macht gegeven kinderen Gods te worden, [namelijk] die in zijnen name gelooven :

Welke niet uit den bloede, noch uit den wille des vleeschs, noch uit den wille des mans, maar uit God geboren zijn.

Ende het Woord is vleesch geworden, ende heeft onder ons gewoont, (ende wij hebben zijn heerlijkheid aanschouwt, eene heerlijkheid als des eeniggeboren van den Vader,) vol van genade ende waarheid.

Joannes getuigt van hem, ende heeft geroepen, zeggende : Deze was 't van welken ik zeide : Die na mij komt, is

*Danish-Creole.*

In die begin die Woord ha wees, en die Woord ha wees bie Godt, en Godt ha wees die Woord.

Die selve ha wees bie Godt in die begin.

Almael gut ka maek door die selve : en sonder die niet een gut-ka maek, van almael, wat ka maek.

Die Leven ha wees in hem, en die Leven ha wees die ligt van die mensen.

En die ligt ha skien in die dysternis, en die dysternis no ha begriep die.

Die ha hab een Mens, Godt ha stier hem, en sie naem ha wees Johannes.

Hem ha kom tot een getiegnis, dat hem ha sal getieg van die Ligt, dat almael ha sal gloov door hem.

Hem no ha wees die Ligt, maer dat hem ha sal getieg van die Ligt.

Die ha wees di waeragtig Ligt, die verligt almael mensen, die kom na die weereld.

Hem ha wees in die weereld, en die weereld ka maek door hem, en die weereld no ka ken hem.

Hem ha kom na sie Eigendom, en sie eigen no ha neem hem an.

Maar sooveel ka neem hem an, na sender hem ka giev magt for kom kinders van Godt, die gloov in sie naem ;

Die no bin gebooren van blud, ook niet van die wil van vleis, ook niet van die wil van man, maer van Godt.

En de Woord ka kom vleis, en ka woon onder ons, en ons ka kik sie heerlijkheid, een heerlijkheid, als van die eenig gebooren Soon van die Vaeder, vol van gnaede en waarheid.

Johannes ka getieg van hem, en ha riep, en ha seg : Da hem die bin, van die mie ka seg : Hem, die kom after

## JOHN I.

*English.*

ferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, *I am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Beth-

*Negro-English.*

bakka, a ben de fossi mi; bikasi hem ben de, bevo mi ben de.

En vo hem gendri wi allamal ben teki gnade nanga gnade.

Bikasi da wett dem ben kissi nanga Moses; ma da gnade en troefasi ben kom nanga Jesus Christus.

No wan somma ben si Gado nebrewantem; ma da wan Pikien va Gado, dissi de na inni vo Tatta Gado, hem ben meki wi kom sabi.

En datti da getuigenis vo Johannes, teh dem grangsomma va Jerusalem ben senni som Domine nanga Leviti, va dem haksi hem: Hoesomma joe?

En Johannes bekende, a no meki lei; a takki: Mi no Christus.

En dem haksi hem: Wae, hoesomma joe? Joe da Elias? A takki: No. Somtem joe da Prophet? A pikki: No.

Dan dem takki na hem: Wae, hoesomma joe de dan? va wi pikki gi dem, dissi ben senni wi. Sanni joe takki vo joe srefi?

A takki: Mi de wan tongo vo wan takkiman na boessikondre: Oene meki pasi va Masra reti; leki Iesaias ben takki.

En dem somma, dissi dem ben senni na hem, dem ben de Pharisean;

En dem haksi hem morro, dem takki: Ma sanni heddi joe de gi doop, effi joe no de Christus, effi Elias, effi da Prophet?

Johannes pikki gi dem, a takki: Mi de gi doop nanga watra; ma hem de na oene mindri, dissi oene no sabi.

Datti da hem, dissi de kom na mi bakka, en dissi ben de fossi mi, dissi mi no fitti, va poeloe soesoe na hem foetoe.

Da tori ben passa na Bethabara, na

## JOHN I.

*Dutch.*

voor mij geworden, want hij was eer dan ik.

Ende uit zijne volheid hebben wij alle outfangen, ook genade voor genade.

Want de wet is door Mosem gegeven, de genade ende de waarheid is door Jesum Christum geworden.

Niemand en heeft ooit God gezien: de eeniggeboren Zoon, die in den schoot des Vaders is, die heeft [hem ons] verklaard.

Ende dit is het getuigenisse Joannes, doe de Joden [eenige] Priesters ende Leviten afzonden van Jerusalem, op dat zij hem zonden vragen: Wie zijt gij?

Ende hij beleed, ende en loochende het niet: ende beleed, Ik en ben de Christus niet.

Ende zij vraagden hem: Wat dan? Zijt gij Elias? Ende hij zeide: Ik en ben [die] niet. Zijt gij de Propheet? Ende hij antwoordde, Neen.

Zij zeiden dan tot hem: Wie zijt gij? op dat wij antwoorde geven mogen den genen die ons gezonden hebben, wat zegt gij van u zelve?

Hij zeide: Ik ben de stemme des roepende in de woestijne: Maakt den weg des Heeren recht, gelijk Esaias de Propheet gesproken heeft.

Ende de afgezondene waren uit de Pharizeen.

Ende zij vraagden hem en spraken tot hem: Waarom doopt gij dan, zoo gij de Christus niet en zijt, noch Elias, noch de Propheet?

Joannes antwoordde haar, zeggende: Ik doope met water, maar hij staat midden onder u-lieden, dien gij niet en kent.

Dezelve is 't die na mij komt, welke voor mij geworden is, wien ik niet waardig en ben dat ik zijnen schoenriem zoude ontbinden.

Deze dingen zijn geschied in Betha-

*Danish-Creole.*

mie, ha wees voor mie; diemaek hem ha wees eer mie.

En ons almael ka outfang van sie volheid gnaede voor gnaede.

Want die wet ka giev door Moses; die gnaede en waarheid ka kom door Jesus Christus.

Niet een volk ka kik Godt levendag; die eenig gebooren Soon, die bin na die Vaeder sie skoot, ka verkondig die na ons.

En deese bin die getiegnis van Johannes, dietit die Jooden ha ka stier van Jerusalem Priesters en Leviten, dat sellie ha sal vraeg hem: Wie ju bin?

En hem ha beken, en no ha looken die; an ha beken: Mie no bin Christus.

En sellie ha vraeg hem: Wie dan? Ju bin Elias? Hem ha seg: Mie no bin. Ju bin een Propheet? En hem ha antwoordt: Neen.

Soo sellie ha seg na hem: Wat ju bin dan? dat ons kan antwoordt sender, die ka stier ons; wat ju seg van ju selv?

Hem ha seg: Mie bin een stem van een prediker na binne die wusteine: Maek die pad van die Heer regt, glik als die Propheet Jesaias ka seg.

En sellie, die ha ka stier, ha wees van die Phariseewen.

En sellie ha vraeg hem, en ha seg na hem: Watmaek ju doop dan, als ju no bin die Christus, ook niet Elias, ook niet een Propheet?

Johannes ha antwoordt sender, en ha seg: Mie doop mit water; maer hem ha staen na middel onder jender, die jellie no ken.

Da hem, die sal kom after mie, die ka wees eer mie; en mie no bin waardig for los die band van sie skuenen.

Dat ka geskiedt na Bethabara na

## JOHN I.

*English.*

abara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me : for he was before me.

31 And I knew him not : but that he should he made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record, that this is the Son of God.

35 Again the next day after John stood, and two of his disciples ;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou ?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew,

*Negro-English.*

abrasi va rieba Jordan, dapeh Johannes ben gi doop.

Da tarra deh Johannes si Jesus kom na hem, a takki : Loekkoe, hem da Gadolam, dissi de tjarri pikado vo alla somma.

Datti da somma, vo dissi mi ben takki : Wan somma kom na mi bakka, dissi ben de fossi mi ; bikasi hem ben de, bevo mi ben de.

Mi srefi no ben sabi hem ; ma va dem somma va Israel moesse kom sabi hem, va da heddi mi ben kom va dope nanga watra.

En Johannes ben betuige, a takki : Mi ben si, va santa Jeje sakka komotto vo tappo, leki wan doifi, a ben go tan na hem tappo.

Mi srefi no ben sabi hem ; ma hem, dissi ben senni mi va dope nanga watra, da srefiwan ben takki na mi : Na hoe-dissi joe sa si santa Jeje kom vo tappo, en va tan na hem tappo, hem da somma, dissi gi doop nanga santa Jeje.

En mi ben si datti, en mi ben betuige, va hem dissi de da Pikien va Gado.

Wan deh na bakka, Johannes tan agehn dapeh, nanga toe Discipel va hem.

En teh a si Jesus wakka na pasi, a takki : Loekkoe, hem da Gadolam.

En dem toe discipel jeri hem takki so, en dem go na Jesus bakka.

En Jesus drai hem fesi, a si dem kom na hem bakka, a takki na dem, Hoesanni oene de seekoe ? Ma dem takki na hem : Rabbi, (na wi tongo, Masra), na hoepeh Joe go liebi ?

A takki gi dem : Oene kom, loekkoe si. En dem kom, dem si, na hoepeh a go liebi, en dem tan nanga hem da srefi deh ; kabã a ben de omtrent fo ure bakkadiena.

Wan vo dem toe somma, dissi ben jeri datti na Johannes, en dissi ben go

JOHN I.

*Dutch.*

bara over den Jordaen, daar Joannes was doopende.

Des anderen daags zag Joannes Jesum tot hem komende, ende zeide: Ziet het Lam Gods, dat de zonde der wereld weg neemt.

Deze is 't van welken ik gezegt hebben: Na mij komt een man, die voor mij geworden is, want hij was eer dan ik.

Ende ik en kende hem niet: maar op dat hij aan Israel zoude geopenbaart worden, daarom ben ik gekomen doopende met het water.

Ende Joannes getuigde, zeggende: Ik hebbe den Geest gezien nederdalen uit den Hemel, gelijk een duive, ende bleef op hem.

Ende ik en kende hem niet, maar die mij gezonden heeft om te doopen met water, die hadde mij gezegt, Op welken gij zult den Geest zien nederdalen, ende op hem blijven, deze is 't die met den Heiligen Geest doopt.

Ende ik hebbe gezien, ende hebbe getuigt, dat deze de Zone Gods is.

Des anderen daags wederom stond Joannes, en twee uit zijne discipelen.

En ziende op Jesum [daar] wandelende, zeide hij: Ziet het Lam Gods.

Ende die twee discipelen hoorden hem [dat] spreken, en zij volgden Jesum.

Ende Jesus hem omkeerende ende ziende haar volgen, zeide tot haar: Wat zoekt gij? Ende zij zeiden tot hem, Rabbi, ('t welk is te zeggen, overgezegt zijnde, Meester,) waar woont gij?

Hij zeide tot haar, Komt, en ziet. Zij kwamen en zagen waar hij woonde, ende bleven dien dag bij hem; ende het was omtrent de tiende ure.

Andreas de broeder Simonis Petri was een van de twee, die het van Jo-

*Danish-Creole.*

die ander kant van die Jordan, daer Johannes ha doop.

Die ander dag Johannes ha kik Jesus kom na sie, en ha seg: Kik die Lam van Godt, die draeg die sonden van die weereld!

Da hem die bin, van die mie ka seg na jender: After mie kom een man, die ka wees eer mie; want hem ka wees eer mie.

En mie no ha weet hem; maer dat hem ha sal kom openbar na Israel, daerom mie ka kom for doop mit water.

En Johannes ha getieg, en ha seg: Mie ka kik die Geest ka kom na molee van die hemel, als een dieffie, en ha bliev na bobo hem.

En mie no ka ken hem; maer hem, die ka stier mie, for doop mit water, ka seg na mie: Over die ju kik die Geest vaer na molee, en bliev na bobo hem, da hem die bin, die doop mit die Heilig Geest.

En mie ka kik die, en ka getieg, dat deese bin die Soon van Godt.

Die ander dag Johannes ha staen mit twee van sie discipelen.

En dietit hem ha ka kik Jesus wandel, hem ha seg: Kik die Lam van Godt!

En die twee discipelen ha hoor hem spreek, en ha volg Jesus.

Maer Jesus ha drae sie om, en ha kik sellie ha volg, en ha seg na sender: Wat jellie suok? En sellie ha seg na hem: Rabbi! (die bin Meester na ons tael) waer ju woon?

Hem ha seg na sender: Kom, en kik die. Sellie ha kom, en ha kik, waer hem ha woon, en ha bliev die selve dag bie hem; en die ha wees omtrent die tiende yer.

En van diet twee, die ha ka hoor van Johannes, en ha volg Jesus, ha wees

## JOHN I.

*English.*

Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

*Negro-English.*

na Jesus bakka, da Andreas, brara va Simon Petrus.

Hem de mieti fossi hem brara Simon, a takki na hem: Wi ben finni da Messiah, (na wi tongo, da morro Blessiwan va Gado).

En a tjarri hem kom na Jesus. En Jesus loekkoe hem, a takki: Joe da Simon, pikien va Jonas, joe sa habi neem Kephas, (na wi tongo, wan biggi stoon).

Da tarra deh Jesus ben wanni go bakka na Galileakondre, en a finni Philippus, a takki na hem: Kom, go na mi bakka.

Ma Philippus ben liebi na Bethsaida, da fotto va Andreas en Petrus.

Philippus mieti Nathanael, a takki na hem: Wi ben finni da somma, vo dissi Moses nanga dem Prophet ben skriefi, Jesus, da pikien va Joseph, va Nazareth.

Nathanael takki na hem; Hoe boennesanni sa komoppo na Nazareth? Philippus takki na hem: Kom, loekkoe si.

Jesus si Nathanael kom na hem, a takki vo hem: Loekkoe, wan reti troe somma va Israel, na inni dissi no gongossa de!

Nathanael takki na hem: Hoefa Joe sabi mi? Jesus pikki, takki na hem: Bevo Philippus ben kali joe, teh joe ben sidom na ondro da fiegaboom, mi si joe kaba.

Nathanael pikki, a takki na hem: Rabbi, Joe da Pikien va Gado, Joe da Koning va Israel.

Jesus pikki, a takki na hem: Joe de briebe, sofa mi ben takki gi joe, va mi ben si joe na ondro da fiegaboom? bambei, joe sa si morro biggisanni jette leki datti.

A takki na hem: Troe, troe, mi takki gi oene; Sinse tideh oene sa si hemel hoppo, en dem Engel va Gado wakka go na tappo, en va sakka kom na ondro na Somma-Pikien.

JOHN I.

*Dutch.*

anne gehoord. hadden, en hem gevolgt waren.

Deze vond eert zijnen broeder Simon, ende zeide tot hem: Wij hebben gevonden den Messiam, 't welk is, overgezet zijnde, de Christus.

Ende hij leidde hem tot Jesum. Ende Jesus hem aanziende zeide: Gij zijt Simon, de zone Jona: gij zult genaamt worden Cephas, 't welk overgezet wordt Petrus.

Des anderen daags wilde Jesus henen gaan na Galileen, en vond Philippum, en zeide tot hem: Volgt mij.

Philippus nu was van Bethsaida, uit de stad Andree ende Petri.

Philippus vond Nathanaël, ende zeide tot hem: Wij hebben [dien] gevonden, van welchen Moses in de wet geschreven heeft, ende de Propheten, [namelijk] Jesum den Zone Josephs, van Nazareth.

Ende Nathanaël zeide tot hem: Kan uit Nazareth iets goeds zijn? Philippus zeide tot hem: Komt ende ziet.

Jesus zag Nathanaël tot hem komen, ende zeide van hem: Ziet waarlijk een Israëliet, in welchen geen bedrog en is.

Nathanaël zeide tot hem: Van waar kent gij mij? Jesus antwoordde ende zeide tot hem: Eer u Philippus riep, daar gij onder den vijgeboom waart, zag ik u.

Nathanaël antwoordde ende zeide tot hem: Rabbi, gij zijt de Zone Gods, gij zijt de Koning Israels.

Jesus antwoordde ende zeide tot hem: Om dat ik u gezegt hebbe, Ik zag u onder den vijgeboom, zoo geloofst gij? gij zult grooter dingen zien dan deze.

Ende zeide tot hem: Voorwaar, voorwaar, zegge ik u-lieden, Van nu aan zult gij den hemel zien geopent, en de Engelen Gods opklimmende en nederdalende op den Zone des menschen.

*Danish-Creole.*

Andreas, die bruder van Simon Petrus.

Hem ha vind eerst sie eigen bruder Simon, en ha seg na hem: Ons ka vind Messias, die bin Christus na ons tael.

En hem ha lej hem na Jesus. Maer dietet Jesus ha ka kik hem, hem ha seg: Ju bin Simon, Jonas Soon; ju sal hiet Kephās, die bin een steenklip na ons tael.

Die ander dag Jesus ha wil loop weeran na Galilea, en ha vind Philippus, en ha seg na hem: Volg mie.

Philippus nu ha wees van Bethsaida, van die stad van Andreas en Simon.

Philippus ha vind Nathanael, en ha seg na hem: Ons ka vind hem, van die Moses ha skriev in die wet, en die propheeten, Jesus, Joseph sie soon van Nazareth.

En Nathanael ha seg na hem: Wat fraej gut kan wees van Nazareth? Philippus ha seg na hem: Kom, en kik.

Jesus ha kik Nathanael kom na sie, en ha seg van hem: Kik een regt Israëlit, na die die no hab bedrieg.

Nathanael ha seg na hem, van waesoo ju weet mie? Jesus ha antwoordt, en ha seg na hem: Eer Philippus ha ruep ju, dietit ju ha wees onder die viegieboom, mie ha kik ju.

Nathanael ha antwoordt, en ha seg na hem: Rabbi, ju bin die Soon van Godt, ju bin die Kooning van Israel.

Jesus ha antwoordt, en ha seg na hem: Ju gloov, diemaek mie ka seg na ju, dat mie ka kik ju onder die viegieboom? ju sal kik meer groot gut, als dat.

En hem ha seg na hem: Waerwaer, waerwaer, mie seg na jender: Van nu af jellie sal kik die hemel open, en die Engelen van Godt vaer op, en vaer neer op die Mens sie Soon.

G



From the extent of the preceding comparative view, it may justly be considered as affording a tolerably fair specimen of each language. A simple inspection will sufficiently evince, that the difference existing between the Negro-English and the English and Dutch languages is, to say the least, as great as that between Dutch and English, and certainly greater than that between the Dutch and the Danish-Creole. Of the accuracy of this statement I need adduce no specific instances, as the reader has the whole before his view, and can readily supply himself with the necessary evidence. In truth, it may safely be affirmed, that the difference is such as to constitute them as truly distinct languages as English and Dutch are. In respect to each other they are *foreign* languages, as clearly as English and Dutch are to each other; the Negro-English, as the facts already adduced directly attest, being necessarily unintelligible to Englishmen and Dutchmen, and English and Dutch unintelligible to the Negroes of Surinam. Of the truth of this position every reader has here the means of judging. Let any portion be read to a person unacquainted with any other language than English, and the result will justify the assertion. The hearer may recognise a few unconnected words from their affinity to English, but any thing like a correct or general comprehension of the sense will be found utterly impossible. If the same experiment were made with a Dutchman, it would I have no doubt be attended with the same result. But the former I may confidently predict, from having made the experiment more than once, and having found it to be uniformly the case. This difficulty of comprehension, as has already appeared, arises not only from the corruption in the orthography and pronunciation of English words, from the changes which have taken place in their signification, and the differences in the grammatical structure, but also from the mixed nature of the vocabulary. We have seen from inferences drawn from the position, population, and history of Surinam, from the testimony of respectable writers, and from an examination of

specimens of the language, that the Negro-English is composed of English, Dutch, Spanish, Portuguese, French, and Negro (and perhaps Indian) words ; and this fact I shall now proceed more fully to substantiate by presenting a comparative vocabulary in these languages of the words found in the first chapter of John, distinguishing those from which the Negro-English words are derived by placing them in small capital letters.

Negro-English.	English.	Dutch.	Spanish.	Portuguese.	French.
1 Na.	in	NA	en	em, NA, (in the)	en, dans
begin	beginning	BEGIN	principio	principio	commencement, principe
da	the	DE	el	o, a	le, la
Woord	word	WOORD	verbo	verbo	parole
ben	BEEN	DE			
de	the, is } was				
NANGA	with	bij	con	em, com	avec
Gado	GOD	GOD	Dios	Deos	Dieu
en	and	EN	y	e	et
srefi	SELF, same	zelf, ZELVE	mismo	mesmo	même
3 hem	him, he	HEM	él	elle	il
alla	all	ALLE	todo	todo	tout
SANNI	thing	ding, zaak	cosa	cousa	chose
kom	COME, become	KOMEN	venir	vir	venir
sondro	without	ZONDER	sin	sem	sans
no	NO, not	neen, niet	NO	não	non
wan	ONE	een	un, uno	hum	un
dissi	this	DEZE	este	este	ce, cet
4 liebi	life	LEVEN, (Ger. LEBEN)	vida	vida	vie
inni	interior, within	INNIG	dentro	dentro	intime, intérieur
kandera	candle, light	kaers	CANDELA (also fire)	vela, luz (light)	chandelle
va	of	VAN	de	de	de
somma	man	man, mensch	hombre	HOMEM *	homme
5 krieni	shine	FLIKKEREN	resplendecer, lucir	resplandecer, luzir	luire
dongroe	darkness	DONKERHEID	tinieblas	trevas	tenèbres
ma	but	MAAR	MAS	MAS	mais
teki	TAKE, receive	grijpen	tomar, recibir	tomar	prendre
6 senni	SEND	ZENDEN	enviar	enviar	envoyer
neem	NAME	name, naam	nombre	nome	nom
Johannes	John	JOANNES	Juan	João	Jean
7 vo	for	VOOR	por, para	por, para	pour
getuigenis	witness	GETUIGENIS	testimonio	testemunho	temoin
a	HE	HIJ	él	elle	il
allamal	all men	ALLEMAN	todo hombre	todo homem	tout homme
briebi	BELIEVE	gelooven	creer	crer	croire
8 takki	TALK, speak	spreken	hablar	fallar	parler

\* So *sex* from *zē*, *hēr*. If derived from *some man*, as given by the writer in the Christian Instructor, it has totally lost its original meaning, being now perfectly equivalent to *homen*, denoting a *human person, male or female* ; hence the expressions *mansomma*, a male, Rom. i. 27, and *som somma*, some persons, &c.

Negro-English.	English.	Dutch.	Spanish.	Portuguese.	French.
9 Datti	that	DAT	ese, eso	isso	ce
reti	right	RECT	recto	recto	droit
troe	TRUE	waar	verdadero	verdadeiro	vrai
gi	GIVE	GEEVEN	donar	dar	donner
kondre	COUNTRY	land	pais, region	região	CONTRÉE, pay
10 sabi	know	kenne	SABER	SABER	connoître
11 eigendom	own	EIGENDOM	propio	proprio	propre
dem	THEM, (the)	hen	les	elles	leur
12 so	so	zo	asi	assim	ainsi
menni	MANY	MENIG	mucho	muito	plusieurs
tranga	STRENGTH	kragt, magt	fuerza	força	force
pikien	son, little one	zoon, klein	PEQUEÑO	PEQUENO	petit
13 kommoppo	COME UP, or of	OPKOMEN	hacer-se	fazer-se	devenir
broedoe	blood	BLOED	sangres	sangue	sang
effi	or, IF	OF	ou	ou	ou
wanni	desire, WANT	wil, lust	deseo, volun- tad	desejo, vonta- de	desir, volonté
skien	flesh, SKIN	vleesch, vlies	carne, cutis	carne, pelle	chair, peau
man	MAN	MAN	hombre	homem	homme
gebore	born	GEBORE	nacido	nacido	né
14 wi	WE, OUR	WIJ	nos	nós	nous
mindri	MIDDLE, midst	MIDDEN	medio	meio	milieu
si	SEE	ZIEN	ver	ver	voir
glori	GLORY	GLORIJ	gloria	gloria	gloire
grang	great	groot	gran, grande	grande	GRAND *
fitti	FIT, worthy	bekwam	propio	proprio	propre
tatta	TATTA, father	vader	padre	pai	père
foeloe	FULL	VOL	lleno	cheo	plein
gnade	grace	GENADE	gracia	graça.	grace
[troe-] fasi	[true] FASHION	FATZOEN	moda	moda	FAÇON
	truth	waarheid	verdad	verdade	vérité
15 kali	CALL	roepen	llamar	chamar	crier
bakka	BACK	rug	dorso	costas	dos
fossi	first, before	VOORSTE	primero	primeiro	premier
bikasi	BECAUSE	om dat, dewijl	por que	por que	parce
bevo	BEFORE	BIJ VOOR	antes	antes	avant
16 Gendri	riches, goods	rijkdom, goe- deren	GENEROS, bie- nes	bens, riquezas	richesses, biens
17 wett	law	WET	ley	ley	loi
kissi	CATCH, obtain	vangen	prendere	tomar	prendre
Moses	MOSES	MOSES	Moysés	Moysés	Moïse
Jesus	JESUS	JESUS	Jesus	Jesus	Jésus
Christus	CHRIST	CHRISTUS	Christo	Christo	Christ
18 nebre—	NEVER	NIMMER	jamás, nunca	nunca	jamais
[wan] tem	time	tijd	tiempo	TEMPO	temps
teh	at, when	TE, toen	quando	quando	lors
19 som	SOME	iemand, enig	algo	algum	quelque
domine	priest, minister	DOMINE, pries- ter	sacerdote	sacerdote	prêtre
Jerusalem	Jerusalem	JERUSALEM	Jerusalém	Jerusalem	Jérusalem
Leviti	Levite	LEVITE	Levita	Levita	Lévite
haksi	ASK	vragen	pedir	pedir	demander
hoe [-som- ma]	what [man] who	HOE	que, quien	que, quem	quel, qui
joe	you, thou	gij	tu, vos	tu, vos	tu, vous
20 bekende	confessed	BEKENDE	confesar	confessar	confesser
lei	LIE	LEUGEN	mentira	mentira	menterie
mi	ME, I, &c.	MIJ, ik	mí, yo	mim, eu	me, je

\* Pronounced *grang* in French.

Negro-English.	English.	Dutch.	Spanish.	Portuguese.	French.
21 wae	WHY	waarom	porque	por que	pourquoi
Elias	Elias	ELIAS	ELÍAS	ELIAS	Elie
prophet	PROPHET	PROFHEET	profeta	profeta	PROPHETE
pikki	SPEAK	spreken	hablar	fallar	parler
22 dan	then	DAN	entonce	então	alors
23 tongo	TONGUE, voice	TONG, TONGE	lengua	lingua	langue
boessi,	BUSH [-coun-	BOSCH*	arbusto	arbusto	arbuste
[kondre]	try]				
oene	you, ye	U	VOS	VOS	VOUS
pasi	path, PASS	pad	PASO†	PASSO	PASSE
Masra	MASTER	meester	MAESTRO	mestre	maître
leki	LIKE, as	gelijk	como	como	comme
25 morro	MORE	meer	mas	mais	plus
heddi	HEAD, cause	hoofd	cabeza	cabeça	tête
doop	baptize	DOOP	bautismo	bautismo	bâteme
26 watra	WATER	WATER	agua	agua	eau
27 poeloe	PULL	trekken	tirar	tirar	tirer
soesoe	SHOE	SCHOE, schoen	zapato	sapato	soulier
foetoe	FOOT	VOET	pie	pe	piéd
28 tori	STORY, history	historie	historia	historia	histoire
passa	PASS	overgaan	PASSAR	PASSAR	PASSER
abra-	OVER	OVER	sobre	sobre	sur
sei	SIDE	ZIJDE	costado, lado	costado, lado	côté
riebea	river	rivier	rio	rio, RIBEIRA	riviere
[da] FEM	[that] place	plaats	lugar	lugar	lieu
29 tarra	T'OTHER	de ander	el otro	o outro	l'autre
deh	DAY	dag	dia	dia	jour
loekoe	look				
[Gado-]	[God-] LAMB	LAM	cordero	cordeiro	agneau
lam					
tjarri	CARRY	dragen	llevar	levar	porter
pikado	sin	zonde	PECADO	PECCADO	péché
31 moesse	MUST, should	MOEST, moeten	menester	mister	faut
dope	baptize	DOPEN	bautizar	bautizar	batiser
32 betuige	witness	BETUIGEN	testificar	testemunhar	témoigner
santa	holy	heilig	santo, SANTA	SANTO, A	saint
JEJE	Spirit	Geest	Espiritu	Espírito	Esprit
sakka	descend	ZAKKEN	descender	descer	descendre
[kom-]	[come-] OUT	uit	fuera	fora	hors
otto					
tappo	TOP, heaven	TOP	crima	TOPO, cima	cime, sommet
doifi	dove	DUIVE	palomo	pombo	pigeon
tan	stand, remain	STAAN	estar	estar	se tenir
35 agehn	AGAIN	nog	de nueva	novamente	encore
toe	TWO	twee	dos	dous	deux
discipel	disciple	DISCIPEL	discipulo	discipulo	disciple
wakka	WALK	gaan, treden	pasear	passoar,	marcher
37 jeri	HEAR	horen	oir	ouvir	ouïr
38 drai	turn	DRAIJEN	volter, tornear	voltar, volver	tourner
fesi	FACE	aangezicht	cara, faz	cara, face	visage, face
soekoe	seek	ZOEKEN	buscar	buscar	chercher
39 kaba	end†	eind	CABO, fin	CABO, fim	fin

\* A wood, forest.

† A pass, passage, way.

† This is the proper sense of *kaba* as a substantive, as in the phrase *kaba va kondre*, end of the world, Mat. xiii. 39. Hence, as a verb, it denotes to *end, finish, cease, &c.*, Luke vii. 45; as an adverb, *already, yet, then*, John i. 48; as a conjunction, *in addition, to the end, and*, as in this verse; and added to verbs it sometimes merely increases the force of expression, as in Luke iv. 2.

<i>Negro-English.</i>	<i>English.</i>	<i>Dutch.</i>	<i>Spanish.</i>	<i>Portuguese.</i>	<i>French.</i>
omtrent	about	OMTRENT	cerca	perto	environ
fo	FOUR	vier	cuatro	quatro	quatre
ure	hour	UUR	hora	hora	heure
[bakka-] diena	[after-]dinner	middagmaal	comida	jantar	dîné
40 brara	brother	broeder, BROËR	hermano	irmão	frere
41 mieti	MEET	ontmoeten	encontrar	encontrar	rencontrer
finni	FIND	VINDEN	hallar	achar	trouver
Messias	Messias	MESSIAS	Mesias	MESSTAS	Messie
Blessi-	blessed- *	zègenen	bendecir	abençoar	bénir
[wan]	[one]				
42 Jonas	Jonas	JONAS	Joná	João	Jona
sa	shall	ZAL	supplied, by inflection	ditto	ditto
habi	HAVE	HEBBER	HABER	haver	avoir
Kephas	Cephas	CEPHAS	Cephas	Céfas	Céphas
biggi	BIG	groot	grande	grande	grand
stoon	STONE	steen	piedra	pedra	pierre
Philippus	Philip	PHILIPPUS	Phelipe	Filippe	Philippe
44 fotto	FORT, city	FORT	fuerte	FORTE	FORT
Andreas	Andrew	ANDREAS	Andres	André	Andrée
Petrus	Peter	Petrus	Pedro	Pedro	Pierre
45 skriefi	write	SCHRIJVEN	escribir	ESCREVER	ecrire
46 boenne	good	goed	bueno	bom, boa	bon, BONNE
47 gongossa	guile	bedrog	GANGOSO †	GANGOSO	fraude
48 [hoe-] fa	[what-] way	weg	camino	VIA, caminho	chemin, voye
sidom	SIT DOWN	zitten neder	asentarse	assentar-se	s'asseoir
ondro	UNDER	ONDER	debaxo	debaxo	SOUS
fiega-	FIG-	VIJGE-	higo	FIGO-	FIGUE-
boom	tree	BOOM	árbol	arvore	arbre
49 koning	king	KONING	rey	rei, rey	roi
bambeï	BY-AND-BY	straks	á poco	logo, d'aquí pouco	tantôt
jette	YET	nog	ademas	demais	à present
51 sinse	SINCE	sint	ya que, desde- que	desde que	depuis
tideh	TO-DAY	van dag	hoy	hoje	ce jour
hemel	heaven	HEMEL	cielo	ceo	ciel
hoppo	OPEN	OPEN	abierto	aberto	ouvert
engel	angel	ENGEL	angelo	anjo	ange

From this comparison it will be manifest, that the Negro-English language is, as we have been led to expect, chiefly composed of Dutch and English, with a sprinkling of Spanish, Portuguese, French, and Negro, or Indian. In most cases, the derivation is evident and certain; while in a few

\* This is no doubt the true etymology; but in the apprehension of the Negroes it appears also to imply *anointed*, or *Messiah*; for it seems to be used for *oil*, Acts iv. 27; and for *to anoint* in Acts x. 38, 1 Cor. i. 21.

† Literally, snuffling through the nose.

others, chiefly on account of the similarity of the cognate languages, it is doubtful to which the words should be assigned. Some of them, also, have undergone such changes in the orthography and pronunciation, as well as in the signification, that it is with great difficulty they can be recognised. This, with the intermixture of languages by which the Negro-English is characterised, it may easily be imagined, must render it unintelligible to Englishmen or Dutchmen, while English or Dutch must be equally unintelligible to the Negroes. At the same time, it will be perceived, from the prevalence of Dutch words, that it might, as stated by Mr. Latrobe, "as well be called broken Dutch" as broken English. The reader may judge for himself, whether the "Dutch vocables and phrases," if they "do not preponderate," be not equal to the English; while the general structure of the language, as may be perceived from the comparative view of the inflexions, and the whole of the chapter given of these languages, is decidedly more Dutch than English. To adduce the name Negro-English, as of "itself a decisive proof" of the contrary, is a *petitio principii*, a begging of the question to be proved, which could scarcely have escaped the sagacity of our opponent. The "examples" which he produces to prove the point, we shall hereafter consider, when his unfairness and their insufficiency will clearly appear. But, though this language may as well be called Negro-Dutch as Negro-English, it will be seen from the preceding tables, that it is quite as dissimilar to English or Dutch as these languages are to each other, and certainly much more so than the Spanish or Portuguese are to one another, and perhaps nearly as much so as French is to those languages. In nearly every instance, the Spanish and Portuguese words are identical, varying only occasionally in a trifling degree in orthography and pronunciation; while the English and Dutch are substantially the same, in as many cases as the Negro-English is with these languages respectively. If, however, separate versions were necessary and proper in

these cognate languages, upon what grounds can the Negro-English version be deemed unnecessary and improper? Certainly upon none with which I am acquainted.

If the Spanish, Portuguese, French, and native Negro words above given should appear but few, it must be recollected, that while it is precisely what had been anticipated, this exhibits but a specimen, and therefore furnishes but a small portion to be found in the language. An abundance of examples, if it were necessary, might be produced from the pages of the Negro-English Testament. The following, however, may suffice: *French*, boen boen, *bon bon*, good good, well, Mat. ii. 7; plessiri, *plaisir*, pleasure, Mat. iii. 17; mankeri, *manquer*, to want, Ja. i. 4; fontein, *fontaine*, Ja. iii. 11; lo, *LIEU*, place, stead, John v. 18; *Spanish and Portuguese*, didubri, *S. diablo*, devil, Mat. ix. 34; kattibo, *cautivo*, P. *cativo*, bondage, captive, Heb. ii. 15; djemeh, *gemir*, P. *gemer*, wail, howl, Ja. v. 9; pasiensie, *paciencia*, patience, Mat. xvii. 17; dattrra, *dotor*, P. *doutor*, doctor, Mat. ix. 12; permissi, *permiso*, P. *permisso*, permission, Mat. viii. 21; *Negro*, or *Indian*, jam, eat; Mat. vi. 25; janjam, food, Mat. vi. 11; jorka, shadow, shade, spectre, Mat. iv. 16, xiv. 26; panja, spread, Mat. iv. 24; houre, sword, Heb. iv. 12; kroetoe, judge, Mat. vii. 1; sabbadilje, used for grapes, Mat. vii. 16; and lemmeetje, for thorns, Mat. vii. 16; makka, thistles; bro, rest, Mat. xi. 29; massanga, tent, tabernacle, Mat. xvii. 4; droifi, used for olives, Ja. iii. 12; komforro, censer, Heb. ix. 4; rai, counsel, Acts iv. 28; boonjam, palsy, Mat. viii. 9; preh, joy, Ja. v. 13, &c. &c.

Out of these materials is the Negro-English language constructed; and out of similar materials, is formed nearly every language now spoken on the face of the earth. It is undeniable that there is no existing language composed merely of elements peculiar to itself. They have been formed from the relics of other tongues, in many cases now irrecoverably lost. The process by which they have been framed is precisely that which is presented by the Negro-English, *i. e.* by

corruption and intermixture, and the subsequent invention of new terms, by compounding or otherwise changing those already existing. By colonization, commerce, conquest, literature, religion, or other means, various languages have been superinduced on, or nearly superseded the original languages of different nations. The perpetual fluctuation of some vowels, and an inability to pronounce certain consonants, induced by the influence of climate on the organs of speech, in every language led to the mutation of words; while ignorance of the new speech has tended to various changes in their signification. The process of abbreviation, and the transposition of letters have universally prevailed; and have converted *κυριον οίκος*, 'the house of the Lord,' into *kirk*, and *church*, and *μορφή*, into *forma* and *form*. Poverty of language and fertility of imagination gave birth to metaphors and other figures of speech, and their beauty has recommended them to use, though in numerous instances they have but a remote analogy. Thus a *rock* denotes security, a *shadow* protection, a *tower* strength, and *sleep* death. A part was substituted for the whole, as in German *flinte*, and in English *fusil* and *fire-lock*, for a musket. The genus frequently becomes the species, and specific distinction being overlooked, the term appropriated to one species applied to others; and thus in Welsh *ffordd* means a road in general, and *road* is confined to the passage of a river, while in England these expressions are reversed. From inattention to distinctions, the male expression becomes female, and the female is taken for the male, and thus difference of sex, age, and condition is overlooked; as in the word *hen* derived from the Gothic *hane*, which signifies the male bird, as *höna* does the female, while *گاو* *gaw* in Persian denotes both *bull* and *cow*. By accommodation and general consent, the instrument and cause are frequently substituted for the effect, or a quality employed to represent the object in which it is eminently found, or the time put for whatever is connected with it; and thus Homer uses *πρωτή*, *timid*, for a hare, and in Sweden *middag*,



mid-day, means dinner, and *journée* in French may be indifferently day, day's work, journey, battle, pay. In like manner the containing may stand for the contained, and the matter of which a thing is made for the thing itself; as a *cup* for drink, and the *table* for the food placed on it, while *baum*, which in German is a tree, is a *beam* in English, and *cuirasse*, that is *coriacea*, leather, becomes a coat of mail.\*

In this manner has nearly every living language been formed from various others. It is thus that the Turkish is constructed on a Scythian base with ten Arabic or Persian words to one original Tartarian or Scythian. It is thus that the various dialects of India, the Bengalee, Mahratta, and every other from Cape Comorin to the Himalaya mountains, have been produced; their original Hindee having been mingled in various degrees with the Sanscrit, Arabic, and Persian. And, not to multiply examples, it is thus that our own mother tongue has had its origin and formation. To originality it has not the slightest pretension, being evidently a compound language which has freely adopted words from every nation, at any time connected with our island by conquest, commerce, or otherwise. Upon its original Gothic base, the Anglo-Saxon, and a few British or Welsh words, was partially superinduced the Norman; and subsequently it has borrowed largely from the Latin, Greek, French, and other languages. All these languages must at one time have presented to those who spoke the languages from which they are derived in their purity, the same ludicrous appearance which the Negro-English now does to us; and indeed we know that such was actually the case. "The present English language," as has been well observed by an able writer, in the *Fife Herald*, "so much celebrated for its copiousness, energy, and precision, was spoken of by the Norman con-

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\* The reader who wishes to pursue this subject, will find it amply and satisfactorily illustrated in Townsend's *Etymological Researches*, pp. 1—58, whence the above observations are chiefly derived.

querors of the country, as a barbarous jargon, neither good French nor pure Saxon, and which they only condescended to use for the convenience of being readily understood by their dependents and boors. The Scots dialect was long treated with the same contempt by men of learning, till elevated by the reputation of its writers, and the command which it was seen to give to those that used it over the feelings of their countrymen. Till very lately, the Hindoostanee language, the most useful medium of communication throughout all public places in India, was spoken of as a mere farrago of corruptions: its origin could be traced to the camp of the Mogul princes, where people of many different nations were assembled in one place, and where each adopted those words in the language of the rest which he came most readily to understand, or which perhaps already existed in some shape in his own tongue. The language thus formed was stigmatized accordingly as the camp (oordu) language, and deemed by grammarians unworthy of notice or examination; nor was there either grammar or dictionary connected with it, till its universal utility (a recommendation which disregards all ridicule) forced it on the notice of the English; and Gilchrist, Hunter, Shakespear, and others, did for it what the natives had neglected: it is now the first language studied by Europeans who proceed to India."

The human mind is the same in every clime; and accordingly we find nearly the same process adopted in the formation of language in every country. The Negroes have been proved to be in no degree inferior to other nations in solidity of judgment, or fertility of imagination;\* and therefore it may fairly be presumed that they are capable of forming a language from the materials with which they are furnished qualified for expressing with accuracy and precision the ideas presented to their mind. Comparatively rude and uncultivated

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\* For proofs of this statement, see Stedman's Surinam, vol. ii. pp. 259—261.

it must necessarily still be, for language is only perfected by a very slow progressive process, and depends for its copiousness upon the degree of information possessed by the nation by which it is used. Our own language is a proof of the accuracy of this statement. And it perhaps would not be exceeding the truth to affirm, that it now differs as much in elegance and copiousness from the language of Wickliffe, as it does from the Negro-English. But, though rude and uncultivated, language may be efficient for every moral and religious purpose, and capable to a certain extent of conveying to the mind clear and definite ideas. We have already seen that the Negro-English language is susceptible of every grammatical inflection, such as mode, tense, number, and person in the verbs, which is requisite for this purpose; and from its freely borrowing from other languages, it may be affirmed, that it possesses every capability for effecting this great end. As a proof of this position, I subjoin the first chapter of John with a literal interlinear translation.

- 1 Na begin da Woord ben de, da Woord ben de nanga Gado, en da  
In the beginning the Word was, the Word was with God, and the  
Woord ben de Gado srefi. 2 Da ben de nanga Gado na begin.  
Word was God himself. This Word was with God in the beginning.
- 3 Nanga hem allasanni ben kom, en sondo hem no wansanni ben kom,  
By him all-things became, and without him not one-thing became,  
dissi de. 4 Da Liebi ben de na inni va hem, en da Liebi ben de  
which is. The Life was in the midst of him, and the Life was  
da kandra va somma. 5 En da kandra de krieni na dongroe, ma  
the light of man. And the light shineth in the darkness, but the  
dongroe no ben teki da kandra. 6 Gado ben senni wan somma, hem neem  
darkness received-not the light. God sent a man, and his name was  
Johannes. 7 Da srefiwan ben kom vo wan getuigenis, va a getuige  
John. The same-one came for a witness, that he might-witness  
vo da kandra, va dem allamal kom brieibi nanga hem. 8 Hem  
of the light, that they all might-come to-believe by him. He  
srefi no ben de da kandra, ma a ben kom va takki vo da kandra.  
himself was-not that light, but he came to speak of the light.
- 9 Datti da reti troe kandra, dissu krieni gi alla somma dissu kom  
That is the really true light, which giveth-light to all men who come  
na kondre. 10 A ben de na kondre, en hem srefi ben meki  
into the world. He was in the world, and he himself made the

kondre; en kondre no ben sabi hem. 11 A ben kom na hem eigendom, world; and the world knew-him-not. He came to his own, en dem somma va hem no ben teki hem. 12 Ma so menni va dem dissi and his-own-people received-him-not. But so many of them who ben teki hem, na dem a ben gi tranga, va kom pikien va Gado; received him, to them he gave power, to become children of God; even dem dissi briebe na hem neem: 13 Dissi no komoppo na broedoe, effi they who believe in his name: Who come-not of blood, nor na wanni vo skien [nanga broedoe], effi na wanni vo wan man, ma of the desire of the flesh [with blood], nor of the will of a man, but dissi ben kom gebore na Gado. 14 En da Woord ben kom somma, a who have been born of God. And the Word having become man, he ben liebi na wi mindri, en wi ben si hem glori, wan grangglori, dissi fitti lived in our midst, and we saw his glory, a great-glory, which became da wan Pikien va Tatta Gado, foeloe va gnade en troefasi. 15 Johannes the only Son of God-the-Father, full of grace and truth. John ben getuige vo hem, a kali takki: Datti da somma, vo dissi mi witnessed of him, and he cried saying: This is the man, of whom I ben takki: Hem, dissi de kom na mi bakka, a ben de fossi mi; bikasi hem, said: He, who is coming after-me, [he] was before me; for he ben de, bevo mi bende. 16 En vo hem gendri wi allamal ben teki was, before I was. And of his riches we all have received gnade nanga gnade. 17 Bikasi da wett dem ben kissi nanga Moses; ma da grace by grace. For the law they obtained by Moses; but the gnade en troefasi ben kom nanga Jesus Christus. 18 No wan somma ben si grace and truth came by Jesus Christ. Not one man has seen Gado nebrawantem; ma da wan Pikien va Gado, dissi de na inni vo God: at-any-time; but the only Son of God, who is in the bosom of Tatta Gado, hem ben meki wi kom sabi. 19 En datti da God-the-Father, he hath made us come to-know him. And this is the getuigenis vo Johannes, teh dem grangsomma va Jerusalem ben senni Domine testimony of John, when the great-men of Jerusalem sent priests nanga Leviti, va dem haksi hem: Hoesomma joe? 20 En Johannes with Levites, that they might ask him: What-man art thou? And John bekende, a no meki lei, a takki: Mi no Christus. 21 En dem acknowledged, he lied-not, but he said: I am not Christ. And they haksi hem: Wae, hoesomma joe? Joe da Elias? A takki: No. Somtem ask him: Then, what-man art thou? Art thou that Elias? He saith: No. Perhaps joe da Prophet? A pikki: No. 22 Dan dem takki na hem: Wae, thou art that Prophet? He answereth: No. Then they say to him: Well, hoesomma joe de dan? va wi pikki gi dem, dissi ben senni wi. what-man art-thou then? that we may-give-an-answer to them, who sent us. Sanni joe takki vo joe srefi? 23 A takki: Mi de wan tongo vo wan takkiman na What sayest-thou of thyself? He saith: I am a voice of a man-crying in the boessikondre: Oene meki pasi va Masra reti; leki Iesaia ben takki. 24 En wilderness: Make-ye the paths of the-Lord straight; as Esaias said. And dem somma, dissi dem ben senni na hem, dem ben de Pharise-man; 25 En dem the men, whom they sent to him, [they] were Pharisees; And they

haksi hem morro, dem takki : Ma sanni heddi joe de gi doop, effi joe no de ask him again,—they say : Then *for* what reason art-thou baptizing, if thou art-not Christ, effi Elias, effi da Prophet? 26 Johannes pikki gi dem, a takki : Mi Christ, nor Elias, nor that Prophet? John answereth them,—he saith : I

de gi doop nanga watra ; ma hem de na oene mindri, dissì oene no sabi. 27 Datti am baptizing with water ; but he is in your midst, whom ye not know. This

da hem, dissì de kom na mi bakka, en dissì ben de fossi mi, dissì is [the] he, who cometh after-me and who was before me, of whom mi no fitti, va poeloe soesoe na hem foetoe. 28 Da tori ben passa na I am not worthy, to pull the shoes off his feet. This event passed at

Bethabara, na abrazei va rieba Jordan, dapeh Johannes ben gi doop. Bethabara, on *the*-other-side of *the* river Jordan, where John baptized.

29 Da tarra deh Johannes si Jesus kom na hem, a takki : Loekkoe, hem The next day John seeth Jesus coming to him, *and* he saith : Behold, he

da Gadolam, dissì de tjarri pikado vo alla somma. 30 Datti da is the lamb-of-God, who taketh-away *the* sin of all men. This is the

somma, vo dissì mi ben takki : Wan somma kom na mi bakka, dissì ben *de* man, of whom I said : A man cometh after-me, who was

fossi mi ; bikasi hem ben de, bevo mi ben de. 31 Mi srefi no ben sabi hem ; before me ; for he was, before I was. I myself knew-him-not ;

ma va dem somma va Israel moesse kom sabi hem, va da heddi mi ben but that the men of Israel should come to know him, for that cause I have

kom va dope nanga watra. 32 En Johannes ben betuige, a takki : Mi ben si, come to baptize with water. And John witnessed, *and* he said : I saw

va Santa Jeje sakka komotto vo Tappo, leki wan doifi, a ben go tan that *the* Holy Spirit descending from heaven, like a dove, [he] came *and* rested na hem tappo. 33 Mi srefi no ben sabi hem ; ma hem, dissì ben senni mi va on his head. I myself knew-him-not ; but he, who sent me to

dope nanga watra, da srefiwan ben takki na mi : Na hoedissì joe sa si baptize with water, the same-one said to me : On whom thou shalt see *the*

Santa Jeje kom vo Tappo, en va tan na hem tappo, hem da somma, Holy Spirit coming from heaven, and resting on his head, he is the man,

dissì gi doop nanga Santa Jeje. 34 En mi ben si datti, en mi ben betuige va who baptizeth with *the* Holy Spirit. And I saw this, and I bare-witness of

hem dissì de da Pikien va Gado. 35 Wan deh na bakka, Johannes tan him, this is the Son of God. A day afterwards, John standeth

agehn dapeh, nanga toe discipel va hem. 36 En teh a si Jesus wakka again there, with two disciples of his. And when he seeth Jesus walking

na pasi, a takki : Loekkoe, hem da Gadolam. 37 En dem toe discipel in *the* way, he saith : Behold, he is the lamb-of-God. And the two disciples

jeri hem takki so, en dem go na Jesus bakka. 38 En Jesus drai hem fesi, a hear him say so, and they go after-Jesus. And Jesus turneth his face, he

si dem kom na hem bakka, a takki na dem : Hoesanni oene de soekoe? seeth them coming after-him, *and* he saith to them : What seek ye?

Ma dem takki na hem : Rabbi, (na wi tongo, Masra,) na hoepèh joe go liebi? But they say to him : Rabbi, (in our tongue, Master,) in what-place dost-thou live?

39 A takki gi dem : Oene kom, loekkoe si. En dem kom, dem si, na He saith to them : Come ye, behold, see. And they come, they see, in

hoepéh a go liebi, en dem tan nanga hem da srefi deh: kaba a ben de what-place he liveth, and they remain with him the same day: and it was omtrent fo ure bakkadiena. 40 Wan vo dem toe somma, dissi ben jeri about the fourth hour *of the-afternoon*. One of the two men, who heard

datti na Johannes, en dissi ben go na Jesus bakka, da Andreas, brara va that of John, and who went after-Jesus, *was that Andrew, who was brother of*

Simon Petrus. 41 Hem de mieti fossi hem brara Simon, a takki na hem: Simon Peter. He meeteth first his brother Simon, *and he saith to him:*

Wi ben finni da Messias, (na wi tongo, da morro Blessiwan va Gado.) We have found the Messiah, (in our tongue, the most Blessed-one of God.)

42 En a tjarri hem kom na Jesus. En Jesus loekkoe hem, a takki: Joe And he bringeth-him to Jesus. And Jesus looketh *on him, and he saith:* Thou

da Simon, pikien va Jonas, joe sa habi neem Kephas, (na wi *art that Simon, the son of Jonas, thou shalt have the name of Cephas, (in our* tongo, wan biggi stoon.) 43 Da tarra deh Jesus ben wanni go bakka na tongue, a great stone.) The next day Jesus would go back to

Galileakondre, en a finni Philippus, a takki na hem: Kom, the-country-of-Galilee, and he findeth Philip, *and he saith to him: Come,*

go na mi bakka. 44 Ma Philippus ben liebi na Bethsaida, da fotto va Andreas follow-me. Now Philip lived in Bethsaida, the city of Andrew

en Petrus. 45 Philippus mieti Nathanael, a takki na hem: Wi ben finni and Peter. Philip meeteth Nathanael, *and he saith to him: We have found*

da somma, vo dissi Moses nanga dem Prophet ben skriefi, Jesus, da Pikien the man, of whom Moses with the Prophets did write, Jesus, the Son

va Joseph, va Nazareth. 46 Nathanael takki na hem: Hoe boennesanni sa kom-of Joseph, of Nazareth. Nathanael saith to him: What good-thing shall come-

oppo na Nazareth? Philippus takki na hem: Kom, lookkoe si. 47 Jesus out of Nazareth? Philip saith to him: Come, behold, see. Jesus

si Nathanael kom na hem, a takki vo hem: Lookkoe, wan reti troe seeth Nathanael coming to him, *and he saith of him: Behold, a really true*

somma va Israel, na inni dissi no gongossa de! 48 Nathanael takki na man of Israel, within whom there-is-no-hypocrisy! Nathanael saith to

hem: Hoefa Joe sabi mi? Jesus pikki, takki na hem: Bevo Philippus him: Whence knowest-thou me? Jesus answering, saith to him: Before Philip

ben kali joe, teh joe ben sidom na ondro da fiegaboom, mi si joe kaba. called thee, when thou wert sitting under the fig-tree, I saw thee then.

49 Nathanel pikki, a takki na hem: Rabbi, Joe da Pikien va Gado, joe Nathanael answering, [he] saith to him: Rabbi, thou *art the Son of God, thou*

da Koning va Israel. 50 Jesus pikki, a takki na hem: Joe de *art the King of Israel.* Jesus answereth,—he saith to him: Dost-thou

brieibi, sofa mi ben takki gi joe, va mi ben si joe na ondro da fiegaboom?, believe, because I said to thee, that I saw thee under the fig-tree?

bambei joe sa si morro biggisanni jette leki datti. 57 A takki na hem: hereafter thou shalt see greater things yet than these. He saith to him:

Troe, troe, mi takki gi oene: Sinse tideh, oene sa si hemel hoppo, en; Verily, verily, I say to you: After this-time, ye shall see heaven open, and

dem Engel va Gado wakka go na tappo, en va sakka kom na ondro na  
 the Angels of God ascending, and descending on the  
 Somma-Pikien.  
 Son-of-Man.

This is the real sense of the language employed in the Negro-English version of this chapter, and precisely that in which it would be understood by the Negroes for whose use it was designed. It will therefore be manifest that this dialect, however rude and barbarous it may be deemed, is capable of expressing the great truths of Christianity with accuracy and precision. It is true, I have not here given in every case a verbal or idiomatic, and far less an etymological rendering. To have done this would have been absurd and ridiculous, and a gross misrepresentation of the sense of my original. The shades of meaning between original and derivative words, the variations in the forms of speech, and the difference of idiom equally forbid every such attempt in any language. The man who in conformity with this system, would render the Dutch sentence, *Zonder godsdienst is de mensch een ongelukkig wezen*, (i. e. man without religion is an unhappy being,) "Without God's service the man is an unlucky being," or, *de vlijtigste jongen, en het vlijtgeste meisje*, (the most diligent boy and girl) "the most flighty young one, and the most flighty Miss," or, *wat voor een boek is dat?* (what book is that?) "what for a book is that?" would inevitably expose himself to the laugh of scorn. And the merest tyro in French learning would justly merit an application of the *argumentum a posteriori* who would translate invariably *mouton* by *mutton*, instead of sheep, or *pomme de terre*, by *apple of the earth*, instead of *potatoe*. The change in the signification and application of words render a literal or etymological rendering impossible. This is very palpable in the well-known adage, *Summum jus summa injuria*, which when correctly taken is agreeable to truth, but etymologically taken is a contradiction in terms. Yet, strange to say, this mode of procedure has been

precisely that adopted by the writer in the Christian Instructor; who, manifestly with the intention of throwing ridicule upon the Negro-English version, has given an etymological and *literal* translation of select passages; and endeavoured, with perverse ingenuity, to preserve in every case similar, and an equal quantity of, orthodox *letters*. These passages are produced for the ostensible purpose of proving that the language is not broken Dutch, but broken English. They are carefully selected as containing specimens best suited for this purpose, beginning and ending wherever it seemed proper. Under each word is given the literal broken English, below that the authorized English Version, and finally the common Dutch version. This bare statement will show the unfairness of the procedure. Of the two latter versions there was obviously no need; and if broken English was given, broken Dutch also was necessary in order to determine the question; while, as the broken English could never correctly represent the sense, it could only be intended for the purpose of ridicule. He certainly acknowledges, "the comparison is so far defective, that it does not include the parallel line of broken Dutch;" but yet he presumes that his readers will be satisfied with this partial exhibition as proving that it is rightly denominated Negro-English. He also acknowledges his inability to effect this; challenges his correspondent to do it, and "confidently predicts his failure in the enterprise." It certainly is a matter of little moment whether it should be called Negro-English or Negro-Dutch; nor should I now have deemed it necessary to enter upon this subject were it not to prove the rashness and inaccuracy of his assertions, and to rescue the passages under consideration from the unmerited contempt to which they are exposed. In order to effect these objects, I crave the reader's indulgence while I present him with these passages in Negro-English in juxtaposition with the broken English of our opponent, then a line of broken Dutch, and finally with the correct sense



of each passage—that sense in which it would be understood by the Negroes. I would merely premise, that I would by no means be understood as acquiescing in the opinion that the broken English of my opponent presents in every case a correct etymology of each word—for it is in many instances palpably erroneous; nor do I presume to offer the broken Dutch as wholly sufficient for this purpose.

<i>Negro-English.</i>	Ma	piple	takki:	Hem	da	Jesus,	da	Prophet
<i>Broken English.</i>	But	people	talk:	Him	the	Jesus,	the	Prophet
<i>Broken Dutch.</i>	Maar	volk	zeide:	Hem	de	Jesus,	de	Propheet
<i>Literal English.</i>	But	the	people	say:	He	is	that	Jesus, the Prophet

va Nazareth na Galileakondre. En Jesus go na inni Gadohosso,  
 of Nazareth in Galilee-country. And Jesus go to in Godhouse,  
 van Nazareth na Galilea-land. En Jesus ga na innig Godhuis,  
 of Nazareth in the-country-of-Galilee. And Jesus goeth into the house-of-God,  
 a hondi na dorro alla dem baiman nanga dem seliman, na inni  
 and bound to door all them buyman with them sellman, to in  
 en hond na deur alle den koopman mit den kooper, na innig  
 he casteth out all the buyers and the sellers, within the  
 Gadohosso, a hieti tafra va dem, dissi sidom tron  
 Godhouse, and hied table of them, this sit down turn  
 Godhuis, hij schiet tafel van hen, deze zit om werp  
 house-of-God, and he overthroweth the tables of them, who sit to-change

moni, nanga stoeloe va dem dissi seli doifi. A takki na dem :  
 money, with stool of them this sell dove. And talk to them :  
 munt, met stoel van hen deze verkocht duive. Hij zeide na hen :  
 money, and the seats of them who sell doves. He saith to them :

A de tan skriefi na boekoe: Dem sa kali mi hosso wan  
 the stand write in book: Them shall call my house one  
 Het de staan schrijve na boek: Hen zal roepen mij huis een  
 It is written in (the) book: They shall call my house a

Begihosso, ma oene ben meki hem tron wan  
 Beghouse, but you been make him turn one  
 begeerd-huis, maar u hebben maak hem werpen een  
 house-of-prayer, but ye have made it become a

killiplesi.  
 kill-place.  
 slagt-plaats.  
 place-of-murderers. Mat. xxi. 11—13.

Morro agehn: Gadokondre de djersi wan fassinetti, dissi dem ben  
 More again: God-country the like one fishnet, this them been  
 Meer wederöm: God-land de gelijk een vischnet, deze hen hebben  
 Again: The-kingdom-of God is like a fish-net, which men have

troeëh na watra, nanga dissi dem kissi alla sorte fissi. Ma teh  
 throw in water, with this them catch all sort fish. But when  
 werpen na water, met deze hen grijpen alle soort visch. Maar te  
 thrown in the water, with which they catch all kind of fish. But when the

netti foeloe, dem hali hem kom na sjourro dem go sidom poeloe  
 net full, them haul him come to shore them go sit-down pull  
 net vol, hen halen hem kom na strand hen ga zit om halen  
 net is-full, they haul it to the shore, they go and sit down, gather

dem boenne fissi, poetti na wan tobbo, ma dem ogriwan  
 them good (bonny) fish, put in one tub, but them ill-one  
 hem goed visch, potten na een tobbe, maar den kwade-een  
 the good fish, and put them in a tub, but the bad-ones

dem hietiwéh.  
 them hie (or throw) away.  
 hen werpen-weg.  
 they throw-away. Mat. xiii. 47, 48.

Ma hem pikki, a takki na dem: Oene no ben lesi na boekoe,  
 But him speak, and talk to them: You no been read in book,  
 Maar hem spreek, hij zeide na hen: U niet hebben leesen na boek,  
 But he answering, [he] saith to them: Have-ye-not read in (the) book,

va Gado ben meki na begin wan man nanga wan oeman,  
 of God been make in begin one man with one woman,  
 van God hebben maak na begin een man met een vrouwmensch,  
 that God made in the beginning one man and one woman

no morro? En a ben takki: Va da hedde wan somma sa libi  
 no more? And he been talk: Of the head one some-man shall leave  
 niet meer? En hij hebben zeide: Van de hoofd een man zal verlaten  
 only? And he said: For this cause a man shall leave

hem tatta nanga mamma, a sa gi hem hatti na hem weif, en dem  
 him ta-ta (daddy) with mama, he shall give him heart to him wife, and them  
 hem tate met mama, hij zal geven hem hart na nem wijf, en hen  
 his father and mother, heshall give his heart to his wife, and they

toe sa tron wan skien. Wae so, nou dem no toe, ma dem  
 two shall turn one skin. Why so, now them no two, but them  
 twee zal werpen een vleesch. Waar zo, nu hen niet twee, maar hen  
 twain shall become one flesh. Wherefore, now they are not twain, but they

de wan skien.  
 the one skin.  
 de een vleesch.  
 are one flesh. Mat. xix. 4—6.

En teh wieni kaba, mamma va Jesus takki na hem: Dem  
 And when wien wine dode, mama of Jesus talk to him: Them  
 En te wijn gebrak, mama van Jesus zeide na hem: Hen  
 And when the wine was-finished, the mother of Jesus saith to him: They

no habi wieni morro. Jesus takki na hem: Mi mamma, hoeworko mi  
 no have wine more. Jesus talk to him: Me mama, how-work me  
 niet hebben wijn meer. Jesus zeide na hem: Mij mama, hoe-werk mij  
 have no more wine. Jesus saith unto her: My mother, what have-

habi nanga joe? Tem va mi no ben kom jette. Hem mamma  
 have with you? Time of me no been come yet. Him mama  
 heb met u? Tijd van me niet hebben kom nog. Hem mama  
 I to do with you? My-time is-not yet-come. His mother

takki na dem foetoeboi: Oene doe sanni a takki gi oene. Ma  
 talk to them footboy: You do thing he talk to you. But  
 zeide na den voet-jongen: U doe ding hij zeg geven u. Maar  
 saith to the servants: Do-ye whatever he saith to you. Now

dem ben poetti dapeh siksi biggi watra-djoggo, na da fasi va  
 them been put there six big water-jugs, in the fashion of  
 hen hebben stellen daar zes groot water-vaten, na de fatzoen va  
 they had placed there six great water-pots, after the manner of the

Djoe vo krieni dem; imiwan djoggo holi. toe effi drie kannetjes.  
 Jew for purify them; in-one jug hold' two of thres firkins.  
 Jood voor reinigen hen; imig-een vat houd twee if drie kannetjes.  
 Jews for purifying; each pot containing two: or three firkins.

Jesus takki na dem (foetoeboi): Oene foeloe dem watra-djoggo nanga  
 Jesus talk to them (foot-boy): You full them water-jug with  
 Jesus zeide na dem (voetjongen): U vullet den water-vaten met.  
 Jesus saith to the (servants): Fill-ye the water-pots with.

watra. En dem foeloe dem teh na moeffe.

water. And them full them till the mouth.

water. En hen vullen hen te na mond.

water. And they fill them up to the brim. John ii. 3—8.

Bikasi wan somma, hem neem Demetrius, wan silversmid, ben meki  
 Because one some-man, him name Demetrius, one silversmith, been make  
 Want een man, hem name Demetrius, een zilversmid, hebben maak  
 For a man, whose name was Demetrius, a silversmith, had made

fossitem foeloe pikin silver gadohosso vo oemangado Diana,  
 first-time full little (picking) silver godhouse for woman-god Diana,  
 voorste-tijd vol klein (pikken) zilver godhuis voor vrouw-god Diana;  
 formerly many small silver temples for the goddess Diana,

en nanga datti dem somma vo dissi ambagt ben winni no pikin  
 and with that them some-man for this craft been win no little  
 en met dat den man voor deze ambagt hebben winnen niet klein  
 and by this the men of this craft had gained no little

mohi. En a kali dem tegedere, nanga dem allamal, dissi helpi na da  
 money. And he call them together, with them all-em-all, this help in the  
 munt. En hij roep hen te gader, met den alleman, deze helpen na de  
 money. And he calleth them together, with all-them who worked in the

srefi ambagt, a takki na dem: Oene somma, oene sabi hoemenni  
 same craft, and talk to them: You some-man, you know how-many  
 zelf ambagt, hij zeide na hen: U man, u kemet hoe-memig  
 same craft, and he saith to them: Ye men, ye know how-much

moni wi ben winni nanga dissi worko va wi. Wae, oene si,  
 money we been win with this work of we. Why, you see,  
 munt wij hebben winnen met deze werk van wij. Waar; u ziet,  
 money we have gained by this work of ours. Now, ye see and

oene jeri, hoefa no na Ephesus wawan, ma pikin morro na heele  
 you hear, how no in Ephesus all-one, but little more in whole  
 u hoort, hoe niet na Ephesus all-een, maar klein meer na heel  
 ye hear, how not in Ephesus alone, but almost in the whole

Asiakondre toe, da Paulus de meki so menni piple tron membre  
 Asia country too, the Paul the make so many people turn remember  
 Asie-land ook, de Paulus de maak zo menig volk draijen gedenken  
 country-of-Asia also, this Paul is making so many people remember

en briebi va dem; di a takki: Dem, dissi somma han de meki,  
 and believe of them, this he talk: Them, this some-man hand the make,  
 en gelooven van hen, dit hij zeide: Hen, deze man hand de maak,  
 and believe in that which he saith: They, which the hand-of-man maketh,

dem no de Gado. Na so fasi wi no habi vo fredde datti wawan,  
 them no the God. In so fashion we no have for afraid that all-one,  
 hen niet de God. Na so fatoen wij niet hebben voor vreezen dat all-een,  
 [they] are not Gods. In-so-much that we have-not to-fear this alone,

va wi lasi da workio va wi, ma ssefi datti toe, va dem somma no sa ke  
 of we lose the work of we, but same that too, of them some-man no shall care  
 van wij lossen de werk van wij, maar zelf dat ook, van den man niet zal zorg  
 that we may lose our work, but even that also, that men shall care no

morro vo da hesso. vo da biggi oemangado Diana, en va hem  
 more for the house fer that big woman-god Diana, and of him  
 meer voor de huis voor dat groot vrouw-god Diana, en van hem  
 more for the temple of the great goddess Diana, and that her

grandifasi sa lasi goweh, en tog heele Asia nanga grontappo  
 grand-fashion shall lose go-away, and though whole Asia with ground-top  
 groot-fatzen zal lossen ga-weg, en tog heel Asie met grond-top  
 magnificence shall be destroyed, even though all Asia with the world

de dieni hem. Teh dem jeri datti, hatti va dem kom bron dem  
 the worship him. When them hear that, heart of them come burn them  
 de dienen hem. Te hen hooren dat, hart van hen kom brand, hen  
 worship her. When they hear this, they-become-very-wroth, and they

bari takki: Neem va oemangado Diana na Ephesus moesse  
 cry talk: Name of woman-god Diana in Ephesus most  
 baaren zeiden: Name van vrouw-god Diana na Ephesus moest  
 cry, saying: The name of the goddess Diana of Ephesus [must]-be

grandi!

grand!

groot!

great! Acts xix. 24—28.

Wae, di dem preki gi oene, va Christus ben weki bakka na  
 Why, if them preach to you, of Christ been wake back in  
 Waar, [in-] dien hen preêke geeven u, van Christus hebben wekken rug na  
 Now, if they preach to you that Christ hath risen again from

dedde, hoe fa som va oene kan takki, dem deddesomma no sa hoppo  
 dead, how some of you can talk, them dead-some-man no shall up.  
 doode, hoe eenig van u kan zeggen, den doode-man niet zal op  
 the dead, how-can-some-of-you say, the dead shall-not rise

bakka? Ma effi dem deddesomma no sa hoppo, Christus no ben hoppo toe.  
 back? But if them dead-some-man no shall up, Christ no been up too.  
 rug? Maar indien den doode-man niet zal op, Christus niet hebben op ook.  
 again? But if the dead shall-not-rise, Christ also-hath-not-risen.

En effi Christus no ben hoppo na dedde, da preki va wi de wan  
 And if Christ no been up in dead, the preach of we the one  
 En indien Christus niet hebben op na doode, de preêke van wij de een  
 And if Christ hath-not risen from the dead, our preaching is a

sososanni, en da briehi va oene de wan sososanni toe,  
 so-so-thing, and the faith of you the one so-so-thing too.  
 zo-zo-ding, en de geloof van u de een zo-zo-ding ook.  
 vain-thing, and your-faith is a vain-thing also. 1 Cor. xv. 12—14.

Elias ben de wan poti somma leki wi, en a ben begi wan  
 Elias been the one poor some-man like we, and he been beg one  
 Elias hebben de een arm man [ge-] lijke wij, en hij hebben begeer een  
 Elias was a poor person like us, and he prayed a

begi, va areen no moesse fadom; en areen no ben fadom na  
 beg, of rain no must fall-down; and rain no been fall-down in  
 begeerd, van regen niet moest vall-om; en regen niet hebben vall-om na  
 prayer, that rain should-not descend; and no-rain fell in:

da kondre drie jari nanga siksi moene. En a begi agehn; loekloe,  
 that country three year with six month. And he beg again; look-ye,  
 dat land drie jaar met ses maan. En hij begeer wederom; ziet-gij,  
 that country for three years and six months. And he prayed again;—behold,

tappo gi areen, gron meki janjam agehn. Oene brara, effi  
 top give rain, ground make food again. You brother, if  
 top geef regen, grond maak spijs wederom. U broer, in dien  
 the heaven giveth rain, the earth produceth food again. Brethren, if

somtem wan va oene lasi da troe pasi, en wan somma tjarri hem  
 sometime one of you lose the true paths, and one some-man carry him  
 een-tijd een van u lossen de waar pads, en een man drag hem  
 at-any-time one of you lose the true path, and a-man bring him

kom bakka; da somma moesse sabi, hoedissi tjarri wan pikado-somma  
 come back; that some-man must know, how-this carry one sin-some-man  
 kom rug; dat man moest kennen, hoe-deze drag een zonde-man  
 back; that man should know, whoever bringeth a sinner

kom bakka, va a komotto na hem kroekoetoe pasi, da somma  
 come back, of to\* come-out in him crooked paths, that some-man  
 kom rug, van hij kom-uit na hem krom pads, dat man  
 back, so that he come-out of his wicked ways, that person

poeloe so wan poti siel na dedde, en a sa tappa foeloe  
 pull so one poor soul in dead, and he shall stop full  
 drag zo een arm ziel na doode, en hij zal stoppen vol  
 thus-delivers a poor soul from death, and he shall cover many

pikado.

sin.

zonde.

sins. James v. 17—20.

From these specimens the reader will perceive that the Negro-English approximates as nearly to the broken Dutch, as to our opponent's broken English. While there are a few expressions more English than Dutch, there are at least an equal number more Dutch than English; while a few assimilate neither to Dutch nor to English. Whether this will prove the English and Dutch to be "almost identical," is a matter of no moment to the present inquiry; and I shall therefore leave this subject, and advance to a matter of much higher importance.

The literal English version attached to these examples will furnish additional evidence of the capability of the

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\* In the course of these extracts, it will be perceived that our opponent has rendered *a* in three different ways: first as a conjunction, *and*; next as a pronoun, *he*; and here as a preposition *to*; while in another place he has left it without any corresponding expression! Truly language may be made any thing of in this way.

Negro-English language to express the great truths of Christianity with accuracy and precision. It will also be seen that the etymologico-literal version of our opponent is a gross misrepresentation of the sense, and a burlesque unworthy of a Christian writer. It is this unseemly garb, and this alone, which renders it ludicrous, by exciting associations in the mind of the English reader, which are totally unknown to the Negroes who employ the language. We have already seen that this mode of translation would render any language preposterous, and intolerable. This results from the very nature of language. For as the writer above quoted observes, "in all derivative or cognate languages, those forms or modes of speech, which resemble one another a little, without being entirely the same, frequently convey a feeling of ridicule to those who understand them imperfectly." It would therefore be an easy matter to furnish interlined versions of any cognate language like that of our opponent, which should present as complete specimens of unintelligible gibberish as those with which he has favoured the world. Such for example as the Dutch of Jno. ii. 7.

Jesus zeide tot haar: Vullet de watervaten met water. En zij vuldenze.  
 Jesus said to her: Full the water-vats with water. And she full them

tot boven toe  
 to 'bove to.

Which, however, really means, "Jesus said to them: Fill the water-pots with water. And they filled them up to the brim." Nay, even the sacred originals, if rendered in a strictly literal and etymological sense, in the most simple passages, would present as complete specimens of nonsense; such for instance as the following:

הָאֵרֶץ הַכֹּל הַסּוֹרְתָהּ הוּא הַשֵּׁם הָאֶחָד  
 the-Havilah earth whole the-surrounding he Pishon the-one Name

Gen. ii. 11. the-gold. there which

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν  
 Of-the and of-Jesus of-being-born in Bethlehem of-the of-Juda in

ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγενόνη  
 days of-Herod of-the of-king, see, Magi from of-risings at-became  
 εἰς Ἱερουσόλυμα.  
 'to Jerusalem. Mat. ii. 1.

These are certainly sufficiently uncouth and barbarous; and yet this is merely effected by the application of the principle of our opponent—that of literal and etymological rendering—the sense in which they would be respectively understood by a Hebrew and a Greek being this; “The name of the first *was* Pishon, it which surroundeth the whole land of Havilah, where *there is* gold.” “Now Jesus being born in Bethlehem of Judea, in the days of Herod the King, behold, wise men of the East came to Jerusalem.”

Our opponent next selects some words and phrases as childish and pre-eminently ridiculous; such as, *mi doe datti*, “I’ll do that;” *wassi joe fesi*, “wash your face;” *wan plesi klossibei*, “a place at hand;” *manvool en oemanvool*, “manfowl and womanfowl, or cocks and hens;” *oemangado*, “woman-god, goddess,” &c. But most languages if weighed in this scale will be found wanting, and as capable of furnishing ridicule as the Negro-English. The Dutch expressions *neusdoek* (nose cloth), and *smuitdoek* (mucus cloth), as well as the French *mouchoir*, (snuffer or blower) for a *pocket handkerchief*, may appear to us absurd and ill-chosen; while foreigners may be inclined to laugh at the Dutch compounds *handschoen*, (hand-shoe) for a *glove*, and *vingerhoed*, (finger-hat) for a *thimble*. The German *meerkatze* (sea-cat) for a *monkey*, and the Dutch, *zeekat*, (sea-cat) for a *large lobster*, appear equally ridiculous; and the German *flossfeder* (floating-feather) for a *fin*, and *fernrohr*, (a reed for seeing far), for a *telescope*, though descriptive, may excite a smile. Nay, this process would reduce the French *chapeau*, “hat,” into a *cat skin*, (*chat peau*, as we say, a *beaver*); and a *disease* in English would merely be *want of ease*, (*dis* and *ease*.) The Dutch expression *ik doe dat* is not very dissimilar to the Negro-English *mi doe datti*; nor *wascht uw aangezichte*, to *wassi joe fesi*; nor *een plaats nabij*,

to *wan plesi klossibei*; and *merman* and *mermaid* are formed on the same analogy as *manvool* and *oemanvool*, while our hermaphrodite expression *man-midwife* is certainly more ridiculous than *oemangado*.

Thus words and phrases which are proper and expressive in one language may be improper and ridiculous in another. Hence all reasonings *a priori* from the apparent unfitness and incongruity of words founded upon any other language than that which is the subject of discussion must necessarily be erroneous and fallacious. The only true mode of judging is to ascertain whether a given word or expression be in accordance with the nature and genius of the language to which it belongs, and whether certain modes of speech be current among the people who speak it. If such be the case, however uncouth and ridiculous they may appear to foreigners, they will uniformly be found to be at least proper, if not elegant, in the eyes of natives. To compare, therefore, Negro-English words and phrases with correspondent English ones is as incorrect as it is unfair, betraying either a gross ignorance of the nature of language, or a wilful blinking at the truth; and the deduction that therefore the language is ludicrous and unseemly is palpably erroneous. We have seen that in the estimation of a person thoroughly acquainted with the language, that it is "wonderfully expressive and sentimental," and, "so sweet, so sonorous, and soft, that the genteel Europeans in Surinam speak little else;" and if it be so in the eyes of an Englishman and other Europeans, it must be still more so in those of the Negroes to whom it is vernacular. At all events, it certainly can neither be deemed barbarous nor ludicrous; and, therefore, the sacred Scriptures cannot be degraded and rendered ridiculous in the eyes of the Negroes (who are the only persons concerned) by the Negro-English version.

Having thus fully examined the subject in all its bearings, and adverted to every thing like argument adduced by our



opponent, it only remains that I briefly recapitulate the various facts which have been proved, and the important inferences to be deduced from them.

1. The first point established is, that the Negro-English language is not merely broken English or broken Dutch, but a compound of English, Dutch, Spanish, Portuguese, and Negro, or Indian. This fact, which was inferred from the situation and history of the colony of Surinam, we have seen most unequivocally attested by Capt. Stedman, the Baron von Sack, and others, and I trust, satisfactorily proved from an examination of the grammatical structure of the language, and an analysis of a portion of its vocabulary. It has clearly appeared, that in its grammatical inflections and vocabulary it differs as much from English and Dutch, as these languages do from each other, and in the latter more so than Portuguese and Spanish do respectively. It is therefore no longer the "blundering phraseology" of persons attempting to speak English or Dutch, but as truly and really a language as any of these cognate dialects; and therefore the Negro-English version was as necessary and proper as versions in these languages.

2. Another fact, intimately connected with the preceding, is, that it is the *only* language intelligible to the Negroes, English and Dutch being necessarily as unintelligible to them as the Negro is to Englishmen and Dutchmen. This was to be inferred from the very fact of the preparation of the version by the Moravian brethren; for it would be a direct impeachment of their common sense to suppose they would undertake this labour if the English or Dutch language could have been understood. But this has been placed beyond doubt by the indirect testimony afforded by Capt. Stedman, and the direct testimony of Mr. Latrobe, as well as its following as a necessary consequence from the structure and compound nature of the language, of which every reader may satisfy himself by a perusal of the specimens and evidence adduced. It therefore differs in this

respect essentially and totally from the provincial dialects of Somerset, Lancashire, Cornwall, or of the semi-Highlanders of Edinburgh, or the cockneys of London, adduced as parallel cases by our opponent. These are merely provincialisms of English, and the persons who employ them in ordinary discourse can understand classical English, or, as in the case of the Highlanders, have a distinct language of their own. Not so the Negroes. Their own native language has almost disappeared, and been superseded by the mixed dialect they now use, and to them every other is totally unintelligible. Were this the case with any of the provincialisms of England or Scotland, then it would become the duty of Christians to supply them with the Scriptures of truth in the only dialect they could understand, as much so as it was the duty of the Committee of the British and Foreign Bible Society to print the Negro-English Testament for the use of the Negroes, or editions of the Welsh, Irish, Manks, or Gaelic Scriptures. Till this be the case, our opponent may lay aside his fears of seeing "the New Testament, at least," in these lingoës, or of being furnished with a translation for the use of his "Nursery."

3. The third fact proved is, that the Negro-English language is spoken by 10,000 free Negroes, and 80,000 Negro slaves, as well as by their European masters, who are chiefly Dutch, to which nation that colony belongs. The absurdity of attempting to teach such a body of people *English*, as proposed by our opponent, will therefore be palpable. But let us view the mighty engine by which this great object is to be effected.—"We insist," says he, "on our main statement, which was, that when the brethren set themselves to the work of initiating the Negroes into written language, and to give them instruction through that medium, they ought to have converted the *broken* English into *good* English. Our readers have seen from the specimens we have laid before them, what a large ground-work they had for such improvement. They had every thing in their

power for this purpose. They had the composition of the school-books. They had the teaching of the children and adults. They had the direction of all the education that was imparted. There was scarcely any old Negro or modern Portuguese to extirpate. A great proportion of the Dutch was so exceedingly like the English, that a complete conversion of the one into the other would have been attended with no difficulty. And what remained of unchangeable *Mynheer* would have been got rid of by the expenditure of a little birch and patience."

A truly wise and successful measure this would doubtless prove! But it cannot escape the penetration of the reader that there are a few more difficulties than these to be rid of, before English would supersede Negro-English. Even supposing his representation of it as broken English to be correct, (but which we have shown to be incorrect,) and the few German Moravian Missionaries transformed into a host of Englishmen, we must still prevail upon the Dutch masters of the slaves to permit them to learn a language with which they themselves are unacquainted, (but which it would then become necessary for them to learn,) at a great expenditure of the time of the slaves, required for other services. If this were obtained, (but which is exceedingly unlikely from the known disposition of slave holders,) or these labours confined to the free Negroes, and Dutch substituted for English, it would be still necessary to prevail upon the Negroes themselves to give up the language in which they have been accustomed to feel and think,—the language of their affections, of their sorrows and their joys, and which has been endeared to them by their earliest and most pleasing associations, (for these are not unknown even to Negroes;) and to undertake the necessary labour of learning a foreign language, which according to our opponent's own shewing, is almost wholly unknown to them. If even all these difficulties were surmounted, (which, however, I hold to be impossible,) the success of the scheme would be at best problema-

tic; the despised Negro language having necessarily to be employed, at least orally, as the medium to accomplish this end, which would clearly prevent its becoming extinct. Such a measure, in fact, to become effective, must be done at once, and carried on simultaneously in the Negro cabin as well as in schools, by mothers as well as teachers, by masters as well as slaves, and by old as well as young; and this is manifestly impossible. All attempts to change the vernacular tongue of a people by schools are necessarily absurd and futile; and history and experience afford ample testimony to this truth. The trial has been made, and without a single exception has failed. It is a fact, founded upon the undisputed evidence of history, that for 300 years after the Norman conquest, every effort which power, policy, and legislative enactment could exert, were put in requisition for the extinction of the English language, and the substitution of French. But neither the edicts, nor the influence of the reigning power, could wrest from the people the use of their mother tongue. Though the ancient dialect of the aborigines was proscribed by the government; though French was the language of the palace, the law, the nobility, and the schools, every effort to root out the native language was abortive; and in the reign of Edward III., an Act was passed ordaining that all causes should in future be pleaded, discussed, and adjudged in English, reciting, that the French language was so unknown in England, that the parties in law-suits, in consequence of the counsel speaking that language, had no knowledge or understanding of what was said for or against them. Brerewood (cited in Todd's Johnson, Intr. p. cxxxiii.) pronounces these means as wholly unavailing to accomplish this design. "For the English being far more numerous than the Normans, the effect and result of all was only that a few French words were mixed with the English. Such was the success of the Franks among the Gauls, and of the Goths among the Italians and Spaniards." The case of the Venedi in Germany,—

a tribe speaking a dialect of the Slavonian, affords another striking demonstration; every effort being made in vain to bring their ancient tongue into disuse, and to introduce the German. For this purpose German schools were established, in every church German pastors were appointed to teach the congregations; and no books being printed in Slavonian, it was supposed that the people would be compelled to learn German. But these were mere visionary schemes, and proved wholly abortive: and their failure is thus announced in a letter from the chaplain of the King of Prussia to Dr. Richardson, dated 1714: "The schools, which seemed most likely to effect this object, were found to be insufficient; the children wilfully forgot that in summer which they had unwillingly learned in winter; while their parents, who were not willing to change their own language for the German, secretly rejoiced that the German pastors in these churches had very bad success in this employment; for being barbarians to their hearers, the greatest part of them were not edified. It was found by reference, after the space of thirty years and upwards, neither the pastor nor the flock understood each other. Finally, the want of books in their own language, tended naturally to increase their quarrel, but not to kindle in them any desire after those in the German tongue; for they, not knowing the good of such books, perfectly despised them." In Bohemia a similar policy has been found unsound and inefficacious: and during the last century, the same short-sighted measures were followed by the same results in Wales. Similar facts might be adduced in reference to the fruitless attempts made to bring the Gaelic and the Manks into disuse; and it might be shewn, how signally every effort to erase the Irish language has been defeated. But the preceding may suffice; and I shall merely add the following fact adduced by the writer in the Fife Herald: "Christophe, the sovereign of Hayti, wished to change the language of the black population of that island from French to English; and we happen to

have met a gentleman whom he had engaged as superintendant in an academy instituted for that hopeful purpose. The teacher himself could not of course help smiling at the inefficacy of his own exertions. It was perhaps possible to make the scholars remember for a time some of the words they learned from their English instructor—but could these take the place of what they were daily learning from their parents and play-fellows? They never did: and the people could not even comprehend that the little English they were able to learn was intended by their ruler for the absurd purpose of supplanting their native tongue. It is not likely that where an emperor failed, a few poor missionaries will be successful.” “The idea of instructing 60,000 (or rather 80, or 90,000) people in a language whose spelling, pronunciation, and syntax, are both complicated in themselves, and new to the scholars, is ridiculous: and particularly so when the missionaries have not perhaps five hundred pounds with which to begin their operations. The English (and we may add, the Dutch) would be to the Negroes completely a new language; for though many of their words have been adopted from it, they have been adopted (independently of the difference of pronunciation) with shadings of meaning, and applications all completely different.”\*

4. A fourth fact established is, that the Negro-English language is capable of expressing ideas with accuracy and precision, and is an efficient vehicle for conveying moral and religious instruction, and it may be added, the only efficient instrument for this purpose. Its efficacy has appeared from an examination of its grammatical structure, an analysis of its vocabulary, and a literal rendering of various passages of the Negro-English version. Simple

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\* See this subject pursued in an able discourse by the Rev. H. Beamish, rector of Kinsale; preached before the Irish Society of London, at St. Clement Danes, April 29, 1830, and printed in the Pulpit, July 1 & 29, 1830. To this admirable sermon I am indebted for some of the preceding statements.

though it be in its grammatical inflections, it is not more so than the Chinese and Malay, which are totally indeclinable; while its efficiency for the expression of thought is fully equal to these languages, of which the version of the New Testament furnishes ample evidence. And, as well on account of its being the *only* language, as being the *vernacular* language of the Negroes, it is the only efficient instrument of instruction. "Indeed," as the Rev. Mr. Beamish has well observed, "one would imagine that it must be admitted by every rational being, that the only medium by which it will be possible to reach the mind, and enlighten the understanding of every people, is by the use of that language in which they think; the only way to disarm their prejudices against instruction, is, by conveying it to them in a language which they venerate; the true way to win their hearts, to instruct them in a language which they love;" and every person loves and venerates that language which is his mother tongue, and which is associated with his earliest and most interesting recollections, however uncouth it may be to others, as every Scotchman especially will readily acknowledge. What that gentleman has said of the Irish peasant is equally applicable to the Negro. "Though you may succeed in enabling him to read the Scriptures in the English tongue, yet you cannot succeed in making them operative upon his mind, or clear to his understanding. They will not interest his thoughts, because they are not presented to him in the dialect of his heart, and in which he thinks. The trumpet of the Gospel will give but a faint and uncertain sound; and in order to enable him to arrive at the meaning of the Sacred Text, he is obliged mentally to translate it into his vernacular tongue." Hence the Moravian missionaries have rendered an incalculable service to the Negroes of Surinam. The language is now as much their own language,—their mother tongue, as the tongues spoken by the "Negroes of those parts of Africa from which they originally came." And by putting "that language

into a permanent form, by giving them a primer and a dictionary, and the Scriptures, and other volumes from which they might derive instruction in it," they have "introduced them into the path of literary and religious improvement, and have conferred upon them the elements of what constitutes the stability and happiness of every nation."

5. A fifth fact which has been proved, is, that the Negro-English language is neither barbarous nor ludicrous. Barbarous it certainly is in the sense in which the Apostle uses the term "barbarian," that is, as every language must be to a foreigner unacquainted, or but imperfectly acquainted with it, but this is the extent of its barbarism. According to Captain Stedman, it is so soft, mellifluous, and expressive, that it is spoken by the most genteel Europeans of Surinam; and this the evidence adduced fully supports, of which every one who is capable of appreciating it will be convinced. We have seen that other languages are equally chargeable with being ludicrous in the eyes of foreigners, while in the estimation of natives they are expressive and correct, if not elegant; and that this is also the case with the Negro-English, the ludicrous appearance being produced by the garb in which it has been clothed, a garb in which it does not appear to the Negroes, or to their owners. Hence it cannot "debase" them "in the eyes of their fellow-men, or in the estimation of their own minds," and thus "retard or prevent such a consummation" as their emancipation from slavery; for it is not only used by their masters in addressing them, but frequently in conversation with each other, and every person who has a correct notion upon the subject must view it in a very different light. If "Negroes and persons of colour have been provoked to anger with it as an affront put upon their unhappy race," it could only have been such as were natives of the British West Indies, and who consequently were totally unacquainted either with the correct pronunciation or significa-



tion of the language. Nor, therefore, can the translation of the New Testament into the Negro-English cast ridicule upon the Sacred Volume, any more than other translations into cognate languages do with persons who respectively speak them, such as the German, Dutch, Flemish and English, the Spanish and Portuguese, Italian and French, Irish, Manks and Gaelic. "The idea," however, as the writer in the Fife Herald observes, "that the Bible will be degraded and rendered ridiculous by being translated into the vernacular language of slaves is not new. It is as old as Popery itself; and the priesthood of that liberal religion still continue to insist that the Scriptures will no longer retain their venerable character, if they are presented in any form more vulgar than Greek or Latin: but we imagined this plea to have been long exploded; and least of all could we have expected to find its advocate in the anti-apocryphal Dr. Thomson," or whoever is the writer in the Christian Instructor.

6. A sixth fact established is, that the version of the New Testament into Negro-English is as "perfect as possible." This was the testimony of the Rev. Hans Wied, after his revision of it in Germany, where it had been sent for this purpose from Surinam; and this might be fairly inferred from its having received various improvements during the course of many years while used in manuscript in the schools and churches. This has also partially appeared from the passages which have passed under review; and it may safely be affirmed, that with the exception of a few typographical and other errors, from which no version is entirely free, it is a faithful representation of the original, and correctly conveys the mind of the Spirit.

7. Finally, it appears from the communication from Paramaribo already quoted, and from another recently received in Holland, and transmitted to this country since the preceding sheets passed through the press, that this portion of

the Sacred Volume in Negro-English has been highly acceptable; and, it may fairly be presumed, will prove, under the Divine blessing, of incalculable benefit to the spiritual welfare of the Negroes.

Upon a review of the whole evidence, therefore, it may be fairly inferred, that the translation of the New Testament by the United Brethren was necessary and proper; and that the printing of the work by the Committee of the British and Foreign Bible Society was a measure at once correct and imperative, in perfect accordance with the claims of the Negroes and the objects of the Society. Being the *only* language through which it was practicable to convey the Word of God to the mind of the Negroes, the necessity and propriety of the measure was apparent. Were it even as childish and ridiculous as it has been erroneously termed, surely this consideration would be amply sufficient to remove the objection. Should the bread of heaven be withheld from the Negro because it can only be presented in a mean form? Should the water of life be dashed from his lips because it is offered in a homely cup? Should the fear of the sneer of man be sufficient to prevent the river of life from flowing to his parched and fainting soul? Should a laudable desire for the amelioration of his outward condition, and his emancipation from slavery, cause us to forget that he is not merely an inhabitant of this world, and a member of society, but an immortal being, the slave of sin, and hastening on to eternity to pass an endless existence in happiness or in woe? Perish such thoughts. Let us rather rejoice that "the river which maketh glad the city of our God," may now gladden the heart of the Negro-Slave, the victim of avarice and oppression, even though it flow through a mean or despicable channel; and earnestly pray, that the Gospel of the Son of God, which "proclaimeth liberty to the captive," may break his bonds asunder, and

introduce him into "the glorious liberty of the sons of God;" and that being "bought with a price, even the precious blood of Christ," if "a bondman, he may be the Lord's freeman," and if "free, he may be Christ's bondman."

FINIS.



